THE RVLE AND EXERCISES OF HOLY DYING.

In which are described

The MEANS and INSTRUMENTS of preparing our selves, and others respectively, for a blessed Death: and the remedies against the evils and temptations proper to the state of Sicknesse.

Together with

Prayers and Acts of Vertue to be used by sick and dying persons, or by others standing in their attendance.

To which are added.

Rules for the visitation of the Sick, and offices proper for that Ministery.

The second EDITION.

Τὸ μὲν τελευτῆσαι, πάντων ἡ πεπρωμένη κατέκρινε·
Τὸ δὲ καλῶς ἀποθανεῖν, ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμε.
Isoc. ad Demonic.

LONDON,
Printed for *R. Royston*, and are to be sold at the Angel in *Ivy-Lane*.
MDCLII.

The Rule
and
Exercises
of
holy Dying
by Jer Taylor
D. D.

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Isoc. ad Demonic.

LONDON,
Printed for *R. Royston*, and are to be sold at the Angel in *Ivy-Lane*.
MDCLII.

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1652.

To the Right Honourable And most truly Noble RICHARD Lord VAVGHAN, Earl of CARBERY, Knight of the Honourable Order of the BATH.

My Lord,

I Am treating your Lordship as a Roman Gentleman did Saint *Augustine* and his Mother; I shall entertain you in a Charnel house,

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and carry your meditations awhile into the chambers of death where you ſhall finde the rooms dreſſed up with melancholy arts, & fit to converſe with your moſt retired thoughts, which begin with a ſigh and proceed in deep conſideration, and end in a holy reſolution. The ſight that S. *Auguſtine* moſt noted in that houſe of ſorrow was the body of *Cæſar* clothed with all the diſhonours of corruption, that you can ſuppoſe in a ſix moneths buriall. But I know that without pointing, your firſt thoughts will remember the change of a greater beauty, which is now dreſſing for the brighteſt immortality; and from her bed of darkneſſe calls to you to dreſs your ſoul for that change which ſhall mingle your bones with that beloved duſt, and carry your ſoul to the ſame Quire, where you may both ſit and ſing

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for ever. My Lord it is your dear Ladies *Anniverſary*, and ſhee deſerved the *biggeſt honour*, and the *longeſt memory*. and the *faireſt monument*, and the moſt *ſolemne mourning*; and in order to it, give mee leave (My Lord) to cover her Hearſe with theſe following ſheets: this book was intended firſt to miniſter to her piety; and ſhe deſired al good people ſhould partake of the advantages which are here recorded: ſhee knew how to live rarely well, and ſhe deſired to know how to dye; and God taught her by an experiment. But ſince her work is done and God ſupplied her with proviſions of his own, before I could miniſter to her, and perfect what ſhee deſired, it is neceſſary to preſent to your Lordſhip thoſe bundles of Cypreſſe which were intended to dreſſe her Cloſet, but come now to dreſſe her Hearſe.

(My Lord) both your Lordship and my self have lately seen and felt such sorrows of death, and such sad departure of Deareſt friends, that it is more then high time wee should think our selves neerly concerned in the accidents; Death hath come so neer to you as to fetch a portion from your very heart; and now you cannot choose but dig your own grave, and place your coffin in your eye when the Angel hath dressed your scene of sorrow and meditation with so particular and so neer an object; and therefore as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrowes that they may turn into vertues and advantages.

And since I know your Lordship to be so constant and regular in your devotions, and so tender in the matter of justice, so ready

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in the expreſſions of charity and ſo apprehenſive of religion, and that you are a perſon whoſe work of grace is apt, and muſt every day grow towards thoſe degrees, where when you arrive you ſhall triumph over imperfection, and chooſe nothing but what may pleaſe God, I could not by any compendium conduct and aſſiſt your pious purpoſes ſo well as by that which is the great argument and the great inſtrument of holy living, the conſideration and exerciſes of death.

My Lord, it is a great art to dye well, and to bee learnt by men in health, by them that can diſcourſe and conſider; by thoſe whoſe underſtanding, and acts of reaſon are not abated with fear or pains, and as the greateſt part of death is paſſed by the preceding years of our life, ſo alſo in thoſe

years are the greateſt preparation to it: and hee that prepares not for death before his laſt ſickneſs, is like him that begins to ſtudy Philoſophie when he is going to diſpute publikely in the faculty. All that a ſick and dying man can do is but to exerciſe thoſe vertues, which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book I think is a good teſtimony, not onely becauſe it repreſents the vanity of a late and ſick-bed repentance but becauſe it contains in it ſo many precepts and meditations, ſo many propoſitions and various duties, ſuch forms of exerciſe, and the degrees and difficulties, of ſo many graces which are neceſſary preparatives to a holy death, that the very learning the duties require ſtudy and ſkill, time and underſtanding in

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the wayes of godlineſſe; and it were very vain, to ſay ſo much is neceſſary, and not to ſuppoſe more time to learn them, more ſkill to practiſe them, more opportunities to deſire them, more abilities both of body and minde then can bee ſuppoſed in a ſick, amazed, timorous, & weak perſon; whoſe naturall acts are diſabled, whoſe ſenſes are weak, whoſe diſcerning faculties are leſſened, whoſe principles are made intricate and intangled, upon whoſe eye ſits a cloud and the heart is broken with ſickneſſe, and the liver pierced thorow with ſorrows, and the ſtrokes of death: And therefore (my Lord) it is intended by the neceſſity of affairs, that the precepts of *dying wel* be part of the ſtudies of them that live in health, and the dayes of diſcourſe and underſtanding: which in this caſe hath another

degree of neceſſity ſuperadded; becauſe in other notices, an imperfect ſtudy may be ſupplied by a frequent exerciſe, and a renewed experience: Here, if wee practiſe imperfectly once, wee ſhall never recover the errour: for we dye but once; and therefore it will be neceſſary that our ſkill be more exact, ſince it is not to bee mended by triall, but the actions muſt bee for ever left imperfect, unleſſe the habit bee contracted with ſtudy and contemplation before hand.

And indeed I were vain, if I ſhold intend this book to be read and ſtudied by dying perſons: and they were vainer that ſhold need to bee inſtructed in thoſe graces which they are then to exerciſe and to finiſh. For a ſick bed is only a ſchool of ſevere exerciſe, in which the ſpirit of a man is tried and his graces are rehearſed: and

the aſſiſtances which I have in the following pages given to thoſe vertues which are proper to the ſtate of ſickneſſe, are ſuch as ſuppoſe a man in the ſtate of grace; or they confirm a good man, or they ſupport the weak, or adde degrees, or miniſter comfort, or prevent an evil, or cure the little miſchiefs which are incident to tempted perſons in their weakneſſe; this is the ſumme of the preſent deſign, as it relates to dying perſons. And therefore I have not inſerted any advices proper to old age, but ſuch as are common to it and the ſtate of ſickneſſe; for I ſuppoſe *very old age* to bee *a longer ſickneſſe*, it is labour and ſorrow when it goes beyond the common period of nature; but if it be on this ſide that period, and bee healthfull, in the ſame degree it is ſo, I reckon it in the accounts of life; and therefore

fore it can have no diſtinct conſideration. But I do not think it is a ſtation of advantage to begin the change of an evil life in: It is a middle ſtate between *life* and *death-bed*, and therefore although it hath more of hopes, then *this*, and leſſe then *that*, yet as it partakes of either ſtate: ſo it is to bee regulated by the advices of that ſtate, and judged by its ſentences.

Onely this: I deſire, that all old perſons would ſadly conſider that their advantages in that ſtate are very few, but their inconveniences are not few: Their bodies are without ſtrength, their prejudices long and mighty, their vices (if they have lived wickedly) are habituall, the occaſions of their vertues not many, the poſſibilities of ſome (in the matter of which they ſtand very guilty) are paſt, and ſhall never return

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again (ſuch are, chaſtity, and many parts of ſelf-deniall;) that they have ſome temptations proper to their age, as peeviſhneſſe, and pride, covetouſneſſe, and talking, wilfulneſſe and unwillingneſſe to *learn, and they think they are protected by age from learning anew, or repenting the old; and do not *leave, but change their vices: And after all this, either the day of their repentance is paſt, as wee ſee it true in very many, or it is expiring and towards the Sun-ſet, as it is in all, and therefore although in theſe, to recover is very poſſible, yet we may alſo remember that in the matter of vertue and repentance, *poſſibility* is a great way off from performance; and how few do repent, of whom it is

*Vel quia nil rectum niſi quod placuit ſibi ducunt,
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fateri.

* Tenellis adhuc infantiæ ſuæ perſuaſionibus in ſenectute pueraſcunt. Mamertus.

is onely *poſſible* that they may; and that many things more are required to reduce their poſſibility to act: a great grace, an aſſiduous miniſtery, an effective calling, mighty aſſiſtances, excellent counſell, great induſtry, a watchfull diligence, a well diſpoſed mind, paſſionate deſires, deep apprehenſions of danger, quick perceptions of duty, and time, and Gods good bleſſing, and effectuall impreſſion and ſeconding all this, that *to will, and to do*, may by him be wrought to great purpoſes, and with great ſpeed.

And therefore it will not bee amiſſe, but it is hugely neceſſary, that theſe perſons who have loſt their time and their bleſſed opportunities ſhould have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be adviſed

viſed prudently, and ſtudy the intereſt of their ſouls carefully, with diligence, and with fear; and their old age which in effect is nothing, but a continuall death-bed, dreſſed with ſome more order and advantages, may be a ſtate of hope, and labour, and acceptance, through the infinite mercies of God in Jeſus Chriſt.

Senectam inpœnam vivacem. *Senec.*

But concerning ſinners, really under the arreſt of death, God hath made no death-bed covenant, the Scripture hath recorded no promiſes, given no inſtructions; and therefore I had none to give, but onely the ſame which are to be given to all men that are alive, becauſe they are ſo, and becauſe it is uncertain when they ſhall be otherwiſe: But then this advice I alſo am to inſert; That they are the ſmalleſt number of Chriſtian men, who can be divided by the characters of *a certain holineſſe,*

holineſſe, or *an open villany*: and between theſe, there are many degrees of latitude, and moſt are of a middle ſort, concerning which wee are tied to make the judgements of charity, and poſſibly God may do ſo too; But however, all they are ſuch to whom the rules of holy dying are uſefull and applicable, and therefore no ſeparation is to be made in this world; but where the caſe *is not evident*, men are to be permitted to the unerring judgement of God, where *it is evident*, wee can *rejoyce* or *mourn* for them that die.

In the Church of Rome they reckon otherwiſe concerning ſick and dying Chriſtians then I have done. For they make profeſſion, that from death to life, from ſin to grace, a man may very certainly be changed, though the operation begin not before his laſt hour:

hour: and *half this*, they do upon his death-bed; and the other half when he is in his grave: and they take away the *eternal puniſhment* in an inſtant, by a ſchool diſtinction or the hand of the Prieſt; and *the temporal puniſhment* ſhall ſtick longer, even then when the man is no more *meaſured with time*, having nothing to do with any thing *of or under the ſun*; but that they pretend to take away too, when the man is dead; and, God knows, the poor man for all this, payes them both in hell. The diſtinction of *temporal* and *eternal* is a juſt meaſure of pains, when it referres to *this life* and *another*; but to dream of a puniſhment *temporal* when all his *time is done*, and to think of repentance when the time of grace is paſt, are great errours; the one in Philoſophy, and both in Divinity, and are a huge folly in their pretence, and

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infinite danger if they are believed; being a certain deſtruction of the neceſſity of holy living, when men dare truſt them, and live at the rate of ſuch doctrines. The ſecret of theſe is ſoon diſcovered: for by ſuch means though *a holy life be not* neceſſary, yet *a prieſt is*; as if God did not appoint the Prieſt to miniſter to holy living, but to excuſe it; ſo making *the holy calling* not onely to live upon the ſins of the people, but upon their ruine; and the advantages of their function to ſpring from their eternal dangers. It is an evil craft to ſerve a temporal end upon the death of ſouls; that is an intereſt not to be handled but with nobleneſſe and ingenuity, fear and caution, diligence and prudence, with great skill, and great honeſty, with reverence and trembling, and ſeverity: a ſoul is worth all that,

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and the need we have requires all that; and therefore thoſe doctrines that go leſſe then all this, are not friendly, becauſe they are not ſafe.

I know no other great difference in the viſitation and treating of ſick perſons, then what depends upon the article of late repentance; for all Churches agree in the ſame eſſential propoſitions, and aſſiſt the ſick by the ſame internal miniſteries; as for *external*, I mean *unction*, uſed in the Church of Rome, ſince it is uſed when the man is above half dead, when hee can exerciſe no act of underſtanding, it muſt needs be nothing; for no rational man can think that any ceremony can make a ſpiritual change without a ſpiritual act of him that is to be changed; nor work by way of nature, or by charm; but morally and after the manner of reaſonable

reaſonable creatures; and therefore I do not think that miniſtery at all fit to be reckoned among the advantages of ſick perſons. The Fathers of the Councel of Trent firſt diſputed and after their manner at laſt agreed, that *extream unction was inſtituted by Chriſt.* But afterwards, being admoniſhed by one of their Theologues, that the Apoſtles miniſtred unction to infirm people before they were Prieſts (the Prieſtly order according to their doctrine being collated in the inſtitution of the laſt Supper) for fear that it ſhould be thought that this unction might bee adminiſtred by him that was no Prieſt, they blotted out the word [inſtituted] and put in its ſtead [inſinuated] this Sacrament; and that it was *publiſhed by* Saint *James.* So it is in their *Doctrine:*

Concil Trid hiſt. l. 4.

strine: and yet in their anathematisms, they curse all them that shall deny it to have been [instituted] *by Christ*. I shall lay no more prejudice against it, or the weak arts of them that maintain it, but adde this onely, that there being but two places of Scripture pretended for this ceremony, some chief men of their own side have proclaimed those two invalid as to the institution of it; for *Suarez* sayes, that the unction used by the Apostles in S. *Mark* 6,13. is not the same with what is used in the Church of Rome; and that it cannot be plainly gathered from the Epistle of Saint *James*, *Cajetan* affirms, and that it did belong to the miraculous gift of healing, not to a Sacrament. The sick mans exercise of grace formerly acquired, his perfecting repentance begun in the dayes of health, the prayers and coun-

ſels of the Holy man that mini-
ſters, the giving the Holy Sacra-
ment, the Miniſtery and aſſiſtance
of Angels, and the mercies of
God, the peace of conſcience and
the peace of the Church are all
the aſſiſtances and prep: ratives
that can help to dreſſe his lamp.
But if a man ſhall go to buy oil
when the Bridegroom comes, i
his lamp be not firſt furniſh'd, an
then trimmed, *that* in his life
this upon his death-bed, his ſtati
on ſhall be without doors, hi
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unction of the dying man ſha
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for him after his death ſhall h
of the ſame force as if they ſhou
pray that he ſhould return to li
again the next day, and live
long as *Lazarus* in his return. B
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will do a man good when he dies, and yet the ſame miniſteries, and ten times more aſſiſtances are found for fourty or fifty years together to be ineffectual; can extreme unction at laſt cure what the Holy Sacrament of the Euchariſt all his life time could not do? Can prayers for a dead man do him more good then when he was alive? If *all his dayes* the man belonged to death and the dominion of ſin, and from thence could not be recovered by Sermons, and counſels, and perpetual precepts, and frequent Sacraments, by confeſſions and abſolutions, by prayers and advocations, by external miniſteries and internal acts, it is but too certain that his lamp cannot then be furniſhed; his extreme unction is onely then of uſe when it is made by the oil that burned in his lamp in all the dayes of his expecta-

tion and waiting for the coming of the Bridegroom.

Neither can any ſupply be made in this caſe by their practiſe of praying for the dead: though they pretend for this the faireſt precedents of the Church and of the whole world. The Heathens they ſay did it; and the Jews did it, and the Chriſtians did it: ſome were *baptized for the dead* in the dayes of the Apoſtles; and very many were *communicated for the dead** for many ages after: Tis true they were ſo, and did ſo: the Heathens prayed *for an eaſie* * *grave and a perpetual ſpring, that Saffron would riſe* from their beds of graſſe. The Jews prayed that the ſouls of their dead might be in the garden of Eden, that they might have their part in Paradiſe, and in the world

Tertul de Monog. S. Cyprian l. 1. ep. 9. Sa. Athan. q. 33. S. Cyril. myſt. cat. 5. Epiphan. Hæreſ. 75. Aug. de hæreſ. c. 33. Concil. Carth. 3. c. 29

* Dii majorum umbris tenuem & ſine pondere terram
Spirantesq; crocos & in urna perpetuum Ver.
Perſ. Sat. 7.

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to come and that they might hear the peace of the fathers of their generations ſleeping in Hebron: and the Chriſtians prayed for *a joyful reſurrection*, for *mercy at the day of judgement*, for *the haſtning of the coming of Chriſt*, & *the kingdom of God*; and they named all ſorts of perſons in their prayers, all I mean but wicked perſons, all but them that liv'd evil lives; they named Apoſtles, Saints, and Martyrs; and all this is ſo nothing to their purpoſe, or ſo much againſt it, that the prayers for the dead uſed in the Church of Rome are moſt plainly condemned, becauſe they are againſt the doctrine and practiſes of all the world; in other forms, to other purpoſes, relying upon diſtinct doctrines, until new opinions began to ariſe about S. *Auguſtines* time, and changed the face of the propoſition *Concerning prayer for*

the dead, the Church hath received no commandment from the Lord; and therefore concerning it we can have no rules, nor proportions, but from those imperfect revelations of the state of departed souls, and the measures of charity, which can relate onely to the imperfection of their present condition, and the terrors of the day of judgement: but to think that any suppletory to an evil life can be taken from such devotions after the sinner are dead, may incourage a bold man to sin, but cannot relieve him when he hath.

But of all things in the world me thinks men should be most careful not to abuse dying people; not onely because their condition is pitiable, but because they shall soon be discovered and in the secret regions of souls there shall be an evil report con-

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cerning thoſe men who have deceived them; and if we believe we ſhall go to that place where ſuch reports are made, we may fear the ſhame and the amazement of being accounted impoſtors in the preſence of Angels, and all the wiſe holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality, *that*, we cannot help; but to deceive or to deſtroy ſo great an intereſt as is that of a ſoul, or to leſſen its advantages by giving it trifling and falſe confidences, is injurious and intolerable. And therefore, it were very well, if all the Churches of the world would be extremely curious concerning their offices and miniſteries of *the viſitation of the ſick*; that their Miniſters they ſend be holy, and prudent; that their inſtructions be ſevere and ſafe; that

their ſentences be merciful and reaſonable; that their offices be ſufficient and devout; that their attendances be frequent and long; that their deputations be ſpecial, and peculiar; that the doctrines upon which they ground their offices be true, material and holy; that their ceremonies be few; and their advices wary; that their ſeparation be full of caution; their judgements not remiſſe; their remiſſions not looſe and diſſolute; and that all the whole miniſtration be made by perſons of experience and charity; for it is a ſad thing to ſee our dead go forth of our hands; they live incuriouſly and dye without regard, and the laſt ſcene of their life, which ſhould be dreſſed with all ſpiritual advantages, is abuſed by flattery and eaſie propoſitions, and let go with careleſneſſe and folly.

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My Lord, I have endeavoured to cure ſome part of the evil as well as I could; being willing to relieve the needs of indigent people in ſuch wayes as I can, and therefore have deſcribed the duties which every ſick man may do alone, and ſuch in which he can be aſſiſted by the Miniſter; and am the more confident that theſe my endeavours will be the better entertained, becauſe they are the firſt intire body of directions for ſick and dying people that I remember to have been publiſhed in the Church of England: In the Church of Rome there have been many, but they are dreſſed with ſuch Doctrines which are ſometimes uſeleſſe, ſometimes hurtfull, and their whole deſigne of aſſiſtance which they commonly yeeld, is at the beſt imperfect, and the repreſentment is too careleſſe and looſe for ſo ſevere an imployment:

imployment: So that in this affair I was almost forced to walk alone, onely that I drew the rules and advices from the fountains of Scripture, and the purest channels of the Primitive Church, and was helped by some experience in the cure of souls. I shall measure the successe of my labours, not by popular noises or the sentences of curious persons, but by the advantage which good people may receive; my work here is not to please the speculative part of men, but to minister to practise, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, having scarce any other possibilities left me of doing alms, or exercising that charity by which we shall be judged at Doomsday. It is enough for me to be an underbuilder in

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the Houſe of God, and I glory in the imployment; I labour in the foundations, and therefore the work needs no Apology for being plain, ſo it be ſtrong and well laid. But (My Lord) as mean as it is, I muſt give God thanks for the deſires and the ſtrength, and next to him, to you for that opportunity and little portion of leiſure which I had to do it in; for I muſt acknowledge it publikely (and beſides my prayers, it is all the recompence I can make you) my being quiet I owe to your Intereſt, much of my ſupport to your bounty, and many other collaterall comforts I derive from your favour and nobleneſſe. (My Lord) becauſe I much honour you, and becauſe I wouldd honour to my ſelf, I have written your Name in the entrance of my Book: I am ſure you will entertain

Otia das nobis ſed qualia fecerat ille Mecœnas Flacco Virgilioque ſuo.

entertain it becauſe the deſigne
related to your Dea Lady,
and becauſe it may miniſter to
your ſpirit in the day of viſitation
when God ſhall call for you to
receive your reward for your
charity and your noble piety, by
which you have not onely en-
deared very many perſons, but
in great degrees have obliged me
to be

My Nobleſt Lord

Your Lordſhips moſt thank
full and moſt humble

ſervant

JER. TAYLOR.

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CHAP.

CHAP. I.

A general preparation towards a holy and bleſſed Death: by way of conſideration.

SECT. I.

Conſideration of the vanity and ſhortneſſe of mans life.

Man is a bubble (ſaid the Greek Proverb); which *Lucian* repreſents with advantages and its proper circumſtances, to this purpoſe; ſaying, that all the world is a ſtorm, and Men riſe up in their ſeveral generations like bubbles deſcending *à Jove pluvio*, from God, and the dew of Heaven, from a tear and drop of Man, from Nature and Providence: and ſome of theſe inſtantly ſink into the deluge of their firſt parent, and are hidden in a ſheet of Water, having had no other buſineſſe in the world, but to be born that they might be able to die: others float up and down two or three turns, and ſuddenly diſappear and give their place to others: and they

Πομφόλυξ ὁ ἄνθρωπος.

that live longeſt upon the face of the waters are in perpetual motion, reſtleſſe and uneaſy; and being cruſhed with the great drop of a cloud ſink into flatneſs and a froth; the change not being great, it being hardly poſſible it ſhould be more a nothing then it was before. So is every man: He is born in vanity and ſin; he comes into the world like morning Muſhromes, ſoon thruſting up their heads into the air and converſing with their kinred of the ſame production, and as ſoon they turn into duſt and forgetfulneſſe; ſome of them without any other intereſt in the affairs of the world, but that they made their parents a little glad, and very ſorrowfull: others ride longer in the ſtorm; it may be until ſeven yeers of Vanity be expired, and then peradventure the Sun ſhines hot upon their heads, and they fall into the ſhades below, into the cover of death and darkneſſe of the grave to hide them. But if the bubble ſtands the ſhock of a bigger drop, and outlives the chances of a childe, of a careleſſe Nurſe, of drowning in a pail of water, of being overlaid by a ſleepy ſervant, or ſuch little accidents, then the young man dances like a bubble, empty and gay, and ſhines like Doves neck or the image of a rainbow. which hath no ſubſtance, and whoſe very imagery and colours are phantaſtical; and ſo he dances out the gayety of his youth, and is all the while in a ſtorm, and endures, onely becauſe he is not knocked on the head by a drop of bigger rain, or cruſhed by the preſſure of a load of indigeſted meat, or quenched by the diſorder of an ill placed humour: and to preſerve a man alive in the midſt of ſo many chances, and

hoſtile

hostilities, is as great a miracle as to create him; to preserve him from rushing into nothing, and at first to draw him up from nothing were equally the issues of an Almighty power. And therefore the wise men of the world have contended who shal best fit mans condition with words signifying his vanity and short abode. *Homer* cals a man *a leaf*, the smallest, the weakest piece of a short liv'd unsteady plant. *Pindar* cals him *the dream of a shadow*: Another, *the dream of the shadow of smoak*. But S. *James* spake by a more excellent Spirit, saying, *Our life is but a vapor*]*viz.* drawn from the earth by a cœlestial influence; made of smoak, or the lighter parts of water, tossed with every wind, moved by the motion of a superiour body, without vertue in it self, lifted up on high, or left below, according as it pleases the Sun its Foster-father. But it is lighter yet. It is but *appearing*. A phantastic vapor, an apparition, nothing real; it is not so much as a mist, not the matter of a shower, nor substantial enough to make a cloud; but it is like *Cassiopeia's* chair, or *Pelops* shoulder, or the circles of Heaven, φαινόμενα, for which you cannot have a word that can signify a veryer nothing. And yet the expression is one degree more made diminutive: *A vapor*, and *phantastical*, or *a meer appearance*, and this but *for a little while* neither: the very dream, the phantasm disappears in a smal time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*: A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes off and is forgotten like the dream of a distracted person. The summe of all is

James 14. ἀτμὶς.

φαινομένα

πρὸς ὀλίγον.

τὸ δ' κεφάλαιον τῶν λόγων, ἄνθρωπος εἶ, ὃ μετὰ πολλῶν θαύτων πρὸς ὕψος, καὶ πάλιν ταπεινότητα ζώων ὐδὲν λαμβάνει.

this: *That thou art a man*, then whom there is not in the world any greater instance of heights & declensions, of lights and shadows, of misery & folly, of laughter and tears, of groans & death.

And because this consideration is of great usefulness and great necessity to many purposes of wisdom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature does preach our funeral sermon, and calls us to look, and see, how the old Sexton *Time* throws up the earth, and digs a Grave where we must lay our sins, or our sorrows, and sowe our bodies till they rise again in a fair, or in an intolerable eternity. Every revolution which the sun makes about the world, divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those moneths which we have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the sun: Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world; and if our Mothers, or our Nurses die, or a wilde boar destroy our vineyards, or our King be sick, we regard it not, but, during that state, are as disinteresst, as if our eyes were close

Nihil sibi quisquam de futuro debet promittere. Id quoq; quod tenetur per manus exit, & ipsam quam premimus horam casus incidit. Volvitur tempus rata quidem lege, sed per obscurum

Senec.

cloſed with the clay that weeps in the bowels of the earth. At the end of ſeven years, our teeth fall and die before us, repreſenting a formal prologue to the Tragedie; and ſtill every ſeven year it is oddes but we ſhall finiſh the laſt ſcene: and when Nature, or Chance, or Vice takes our body in pieces, weakning ſome parts, and looſing others, *we taſte the grave* and the ſolennities of our own Funerals, firſt in thoſe parts that miniſtred to Vice, and next in them that ſerved for Ornament; and in a ſhort time even they that ſerved for neceſſity become uſeleſſe, and intangled like the wheels of a broken clock. *Baldneſſe* is but a dreſſing to our funerals, the proper ornament of mourning, and of a perſon entred very far into the regions and poſſeſſion of Death: And we have many more of the ſame ſignification: Gray hairs, rotten teeth, dim eyes, trembling joynts, ſhort breath, ſtiffe limbs, wrinkled ſkin, ſhort memory, decayed appetite. Every dayes neceſſity cals for a reparation of that portion which death fed on all night when we lay in his lap, and ſlept in his outer chambers: The very ſpirits of a man prey upon the daily portion of bread and fleſh, and every meal is a reſcue from one death, and layes up for another; and while we think a thought, we die; and the clock ſtrikes, and reckons on our portion of Eternity; we form our words with the breath of our noſtrils, we have the leſſe to live upon, for every word we ſpeak.

Ut mortem citius venire credas, cito jam capitis periiſſe partem.

Thus Nature calls us to meditate of death by thoſe things which are the inſtruments o ſting it; and God by all the variety of hi

Providence, makes us see death every where in all variety of circumstances, and dressed up for al the fancies, and the expectation of every single person. Nature hath given us one harvest every year, but death hath two: and the Spring and the Autumn send throngs of Men and Women to charnel houses; and all the Summer long men are recovering from their evils of the Spring, till the dog dayes come, and then the Sirian star makes the summer deadly; and the fruits of Autumn are laid up for all the years provision, and the man that gathers them eats and surfets, and dies and needs them not, and himself is laid up for Eternity; and he that escapes till winter, only stayes for another opportunity, which the distempers of that quarter minister to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides disorders for us: and the Winters cold turns them into sharp diseases, and the Spring brings flowers to strew our herse, and the Summer gives green turfe and brambles to binde upon our graves. Calentures, and Surfet, Cold, and Agues, are the four quarters of the year, and all minister to Death; and you can go no whither, but you tread upon a dead mans bones.

The wilde fellow in *Petronius* that escaped upon a broken table from the furies of a shipwrack, as he was sunning himself upon the rocky shore espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to finde a grave; & it cast him into some sad thoughts that

that peradventure this mans wife in some part of the Continent, safe and warme looks next moneth for the good mans return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old mans cheek ever since he took a kinde farewel; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his Fathers arms. These are the thoughts of mortals, this is the end and sum of all their designes: a dark night, and an ill Guide, a boysterous sea, and a broken Cable, a hard rock, and a rough winde dash'd in pieces the fortune of a whole family, and they that shall weep loudest for the accident, are not yet entred into the storm, and yet have suffered shipwrack. Then looking upon the carkasse, he knew it, and found it to be the Master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day, when he thought to be at home: see how the man swims who was so angry two dayes since; his passions are becalm'd with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death, which whether they be good or evill, the men that are alive, seldom trouble themselves concerning the interest of the dead.

Navigationes longas & peregrinatis littoribus alienis, feros in patriam reditus proponimus militiam, & castrensium laborum tardam manu prædia, procurationes, officiorumq; per officia processus, cum interim ad latus mors est: quæ quoniam nunquam cogitatur nisi aliena, subinde nobis ingerunt mortalitatis exempla, non diutius quam miramur ha fura. Senec.

But seas alone do not break our vessel in pieces: Every where we may be shipwracked. A valiant General when he is to reap the har-

veſt of his crowns and triumphs, fights unproſperouſly, or falls into a Fever with joy and wine, and changes his Lawrel into Cypreſſe, his triumphal chariot to an Hearſe; dying the night before he was appoinred to periſh in the drunkenneſſe of his feſtival joyes. It was a ſad arreſt of the looſeneſſes and wilder feaſts of the French Court, when their K. [*Henry* 2.] was killed really by the ſportive image of a fight. And many brides have died under the hands of Paranymphs and Maidens dreſſing them for uneaſy joy, the new and undiſcerned chains of Marriage: according to the ſaying, of *Benſirach* the wiſe Jew, '*The Bride went into* '*her chamber, and knew not what ſhould befal her* '*there*. Some have been paying their vows, and giving thanks for a proſperous return to their own houſe, and the roof hath deſcended upon their heads, and turned their loud religion into the deeper ſilence of a grave: And how many teeming mothers have rejoyced over their ſwelling wombs, and pleaſed themſelves in becoming the chanels of bleſſing to a familie; and the Midwife hath quickly bound their heads and feet, and carried them forth to burial? Or elſe the birth day of an Heir hath ſeen the Coffin of the Father brought into the houſe, and the divided Mother hath been forced to travel twice, with a painful birth, and a ſadder death.

Quia lex eadem manet omnes.
Gemitum dare ſorte ſub una,
Cognataq; funera nobis
Aliena in morte dolere.
Prud. hymn. exequiis defunctor.

There is no ſtate, no accident, no circumſtance of our life, but it hath been ſowred by ſome ſad inſtance of a dying friend: a friendly meeting often ends in ſome ſad miſchance, and makes

makes an eternal parting: and when the Poet *Eschylus* was sitting under the wals of his house, an eagle hovering over his bald head, mistook it for a stone, and let fall his oyster, hoping there to break the shell, but pierced the poor mans skull.

Death meets us every where, and is procured by every instrument, and in all chances, and enters in at many doors: by violence, and secret influence, by the aspect of a star, and the stink of a mist, by the emissions of a cloud, and the meeting of a vapor, by the fall of a chariot, and the stumbling at a stone, by a full meal, or an empty stomach, by watching at the wine, or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by sleeplesse nights, or sleeping dayes, by water frozen into the hardnesse, and sharpnesse of a dagger, or water thawd into the floods of a river; by a hair, or a raisin, by violent motion, or sitting still, by severity, or dissolution, by Gods mercy, or Gods anger, by every thing in providence, and every thing in manners, by every thing in nature and every thing in chance. *Eripitur persona, manet res*, we take pains to heap up things usefull to our life, and get our death in the purchase; and the person is snatched away, and the goods remain: and all this is the law and constitution of nature, it is a punishment to our sins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are strong as destiny, and immutable as the eternal laws of God.

Aut ubi mors non est si jugulatis aquæ? Martial.

--- Currit mortalibus ævum
Nec nasci bis posse datur fugit hora rapitq;
Tartareus torrens, ac secum ferre sub umbras
Si qua animo placuere negat---
Sil. Ital. l. 15.

I have conversed with some men who rejoyced in the death or calamity upon others, and accounted it as a judgement upon them, for being on the other side, and against them in the contention; but within the revolution of a few moneths the same man met with a more uneasy and unhandsom death: which when I saw, I wept, and was afraid: for I knew that it must be so with all men,* for we also shall die and end our quarrels and contentions by passing to a final sentence.

* Τέθναθι κῆρα δ' ἐγὼ τότε δέξομαι, ἔπποτέ κενδη
Ἀεὶς ἐθέλῃ τελέσαι. *Il.* χ.

SECT. II.

The Consideration reduced to practice.

IT will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in circumstances, for so we shall be more apt to practice those Rules, the doctrine of which is consequent to this consideration. * It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spritefulnesse of youth, and the fair cheeks and full eyes of childehood, from the vigorousness, and strong flexure of the joynts of five and twenty, to the hollownesse and dead palenesse, to the loathsomnesse and horrour of a three dayes burial, and we shall perceive the distance to be very great, and very strange. But so have I seen a

Rose

Rose newly springing from the clefts of its hood, and at first it was fair as the Morning, and full with the dew of Heaven, as a Lambs fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness, and the symptomes of a sickly age; it bowed the head, and broke its stalk, and at night having lost some of its leaves, and all its beauty, it fell into the portion of weeds and outworn faces: The same is the portion of every man, and every woman; the heritage of worms and serpents, rottenness and cold dishonour, and our beauty so changed that our acquaintance quickly knew us not, and that change mingled with so much horrour, or else meets so with our fears and weak discoursings, that they who six hours ago tended upon us, either with charitable or ambitious services cannot without some regret stay in the room alone where the body lies stripped of its life and Honour. I have read of a fair young German Gentleman, who living, often refused to be pictured, but put off the importunity of his friends desire, by giving way that after a few dayes burial they might send a painter to his vault, and if the saw cause for it, draw the image of *his death unto the life*. They did so, and found his face half eaten, and his midriffe and back bone full of serpents, and so he stands pictured among his armed Ancestours. So does the fairest beauty change, and it will be as bad with you and me; and

Anceps forma bonum mortalibus.
Exigui donum breve temporis
Ut fulgor teneris qui radiat genis
Momento rapitur, nullaq; non dies
Formosi spolium corporis abstulit.
Senec

then, what servants shall we have to wait upon us in the grave, what friends to visit us, what officious people to cleanse away the moist and unwholsome cloud reflected upon our faces from the sides of the weeping vault: which are the longest weepers for our funerals.

This discourse will be usefull, if we consider and practise by the following Rules and Considerations respectively.

1. All the Rich, and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that shall be left will be this, that the neighbours shall say he died a rich man: and yet his wealth will not profit him in the grave, but huge swell the sad accounts of Doomsday. And he that kills the Lords people with unjust or ambitious wars for an unrewarding interest, shall have this character, that he threw away all the dayes of his life, that one year might be reckoned with his Name, and computed by his reign, or consulship; and many men by great labors and affronts, many indignities and crimes labour onely for a pompous Epitaph, and a loud title upon their Marble; whilest those into whose possessions their heirs, or kinred are entred, are forgotten, and lie unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave. * A man may read a sermon, the best and most passionate that ever men preached, if he shall but en-

Rape, congere, auser, posside, relinquendum est. Martial

Annos omnes prodegit ut exeo annus unus numeretur, & per mille indignitates laboravit in titulum sepulchri Senec.

Jam eorum præbendas alii possident, & nescio utrum de iis cogitant. Gerson.

--- Me veterum frequens Memphis Pyramidum docet Me presse tumulo lachryma gloriæ

ter into the ſepulchres of Kings. In the ſame Eſcurial where the Spaniſh Princes live in greatneſſe and power, and decree war or peace, they have wiſely placed a cœmeterie where their aſhes and their glories ſhall ſleep till time ſhall be no more: and where our Kings have been crowned, their Anceſtours lay interred, and they muſt walk over their Grandſires head to take his crown. There is an acre ſown with royall ſeed, the copy of the greateſt change, from rich to naked, from cieled roofs to arched coffins, from *living like Gods to die like Men.* There is enough to cool the flames of luſt, to abate the heights of pride, to appeaſe the itch of covetous deſires, to ſully and daſh out the diſſembling colours of a luſtful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate & the miſerable, the beloved & the deſpiſed Princes mingle their duſt, and pay down their ſymbol of Mortality, and tell all the world, that when we die, our aſhes ſhall be equall to Kings, and our accounts eaſier, and our pains or our crowns ſhall be leſſe. * To my apprehenſion it is a ſad record which is left by *Athenæus* concerning *Ninus* the great Aſſyrian Monarch, whoſe life and death is ſummed up in theſe words: 'Ninus the Aſſyrian had an Ocean of gold, and other riches more then the ſand in the Caſpian ſea: he never ſaw the ſtars, and perhaps he never deſired it; he never ſtirred up the holy fire among the *Magi*, nor touched his God with the ſacred rod according to the Laws; he never offered ſacrifice, nor worſhipped the Deity, nor adminiſtred juſtice, nor ſpake

Me profecta jacentium, paſſim
Per populos Buſta Quiritium
Et vilis Zephyro
jocus, jactati cineres & procerum rogi.
Lyric. Caſ. l. 2. od. 27.

'spake to his people, nor numbred them; but 'he was most valiant to eat and drink, and 'having mingled his wines he threw the rest 'upon the stones: This man is dead; Behold 'his Sepulchre, and now hear where *Ninus* is. 'Sometimes I was *Ninus*, and drew the breath 'of a living man, but now am nothing but 'clay. I have nothing, but what I did eat, and 'what I served to my self in lust [that was and 'is all my portion;] the wealth with which I 'was [esteemed] blessed, my enemies meet-'ing together shall bear away, as the mad *Thy-'ades* carry a raw Goat. I am gone to Hel, and 'when I went thither, I neither carried Gold, 'nor Horse, nor silver Chariot. I that wore a 'Miter, am now a little heap of dust.* I know not any thing that can better represent the evil condition of a wicked man, or a changing greatnesse. From the greatest secular dignity to dust, and ashes, his nature bears him; and from thence to Hell his sins carry him, and there he shall be for ever under the dominion of chains and devils, wrath, and an intollerable calamity. This is the reward of an unsanctified condition, and a greatnesse ill gotten, or ill administred.

Ἀθαγασία δ' οὐκ ἐστὶν οὐδ' ἂν συναγάγῃς
Τὰ Ταντάλου τάλαντ' ἐκ τῶν ἀλεγόμενα,
Ἀλλ' ἀποθανῇ, καὶ ταῦτα καταλείψεις τινί.
Menand.

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far distant events and accidental contingencies. This day is mine and yours, but *ye know not what shall be on the morrow*: and every morning creeps out of a dark cloud, leaving behinde it an ignorance and silence deep as midnight and undiscerned as are the phantasms that make a Chry-

τὸ σήμερον μέλει μοι, τὸ δ' ἄυριον τίς οἶδε;

Chrysome childe to smile: so that we cannot discern what comes hereafter, unlesse we had a light from Heaven, brighter then the vision of an Angel, even the Spirit of Prophesie. Without revelation we cannot tell whether we shal eat to morrow, or whether a Squinzy shall choak us: and it is written in the unrevealed folds of Divine Predestination, that many who are this day alive, shall to morrow be laid upon the cold earth, and the women shall weep over their shrowd, and dresse them for their funeral. S. *James* in his Epistle notes the folly of some men his contemporaries, who were so impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would consult Astrologers and witches, Oracles and Devils what should befall them the next Calends? what should be the event of such a voyage, what God had written in his book concerning the successe of battels, the Election of Emperors, the Heir of families, the price of Merchandise, the return of the Tyrian fleet, the rate of Sidonian Carpets, and as they were taught by the crafty and lying Damons, so they would expect the issue; and oftentimes by disposing their affairs in order toward such events, really did produce some little accidents according to their expectation; and that made them trust the Oracles in greater things, and in al. Against this, he opposes his Counsel, that we should not search after forbidden records, much lesse by uncertain significations: for whatsoever is disposed to happen by the order of natural causes, or civil counsels, may be rescinded by a peculiar

Quid sit futurum cras fuge quærere, Et quem fors dierum Cunq; dabit lucro appone. Horat.

Nèc Babylonios tentaris numeros
Ut melius quicquid erit, pati
Seu plures hyemes, seu tribuit Jupiter ultimam. Horat.

Incertam frustra Mortales funeris horam
Quæritis, & qua sit mors aditura via.
Pœna minor certam subito perferre ruinam,
Quod timeas gravius sustinuisse diu.
Catul. eleg 1.29.

culiar degree of providence, or be prevented by the death of the interested persons; who while their hopes are full, and their causes conjoyned, and the work brought forward, and the fickle put into the harvest, and the first fruits offered, and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall entet into fruition. When *Richilda* the Widow of *Albert* Earl of Eberstberg had feasted the Emperour *Henry III.* and petitioned in behalf of her Nephew *Welpho* for some lands formerly possessed by the Earl her Husband; just as the Emperour held out his hand to signifie his consent, the chamber floor suddenly fell under them, and *Richilda* falling upon the edge of a bathing vessel, was bruised to death, and stayed not to see her Nephew sleep in those lands which the Emperour was reaching forth to her, and placed at the door of restitution.

Certa amittimus dum incerta petimus, atq; hoc evenit in labore atq; in dolore ut mors obrepat interim. Plaut. Pseud.

3. As our *hopes* must be confined, so must our *designes*; let us not project long designes; crafty plots, and diggings so deep that the intrigues of a designe shall never be unfolded till our Grand-children have forgotten our vertues or our vices. The work of our soul is cut short, facile, sweet and plain, and fitted to the small portions of our shorter life: and as we must not trouble our inquiry, so neither must

must we intricate our labour and purposes with what we shal never enjoy. This rule does not forbid us to plant Orchards, which shall feed our Nephews with their fruit; for by such provisions they do something towards an imaginary immortality, & do charity to their Relatives: But such projects are reproved which discompose our present duty by long and future designes; such which by casting our labours to events at distance, make us lesse to remember our death standing at the door. It is fit for a man to work for his dayes wages, or to contrive for the hire of a week, or to lay a train to make provisions for such a time as is within our eye, and in our duty, and within the usual periods of Mans life, for whatsoever is made necessary, is also made prudent; but while we plot, and busy our selves in the toils of an ambitious war, or the levies of a great estate, Night enters in upon us, and tells all the world, how like fools we lived, and how deceived and miserably we died. *Seneca* tells of *Senecio Cornelius*, a man crafty in getting, and tenacious in holding a great estate, and one who was as diligent in the care of his body, as of his money, curious of his health, as of his possessions; that he al day long attended upon his sick and dying friend; but when he went away was quickly comforted, supped merrily, went to bed cheerfully, and on a sudden being surprized by a Squinzy, scarce drew his breath until the Morning, but by that time dyed, being snatched from the torrent of his fortune, and the

(ævo t
Quid brevi fortes iaculemur
Multa?
Jam te premet nox, Fabulæq;
Manes
Et domus exilis Plutonia.
Horat.

Epist. 10.

the swelling tide of wealth, and a likely hope bigger then the necessities of ten men. This accident was much noted then in Rome, because it happened in so great a fortune, and in the midst of wealthy designes; and presently it made wise men to consider, how imprudent a person he is, who disposes of ten years to come, when he is not Lord of to morrow.

Ille enim ex futuro suspenditur, cui irritum est præsens. Senec.

4. Though we must not look so far off, and prey abroad, yet we must be busie neer at hand; we must with all arts of the Spirit seize upon the present, because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower, which wil quickly cease dropping from above, and quickly cease running in our chanels here below; This instant will never return again, and yet it may be this instant will declare, or secure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule: but Christianity teaches us the Religion of it. They so seized upon the present, that they would lose nothing of the dayes pleasure. *Let us eat and drink, for to morrow we shal die*; that was their philosophy; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with Nard; for God bids you to remember death*; so the Epigrammatist speaks the sence of their drunken principles. Something towards this

Ætate fruere, mobili cursu fugit. Senec

Martial l. 2. epig. 59.

this signification is that of *Solomon*, *There is nothing better for a man then that he should eat and drink, and that he should make his soul enjoy good in his labour, for that is his portion, for who shal bring him to see that which shall be after him?* But although he concludes all this to be vanity, yet because it was the best thing that was then commonly known * that they should seize upon the present with a temperate use of permitted pleasures, I had reason to say that Christianity taught us to turn this into religion. For he that by a present and a constant holinesse secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

Eccles 3. 12 & chap. 2. 24.

* Amici dum vivimus vivamus:
πίνε ἐγὼ τὸ γλύμμα καὶ ἔσθιε καὶ σπείκοιτο
Ἄμβεα· τοὺς τοιγίγνομεθ' ἀξαπίνης.
Hoc etiam faciunt ubi discubuere, tenentq;
Pocula sæpe homines, & inumbrant ora coronis
Ex animo ut dicant brevis est hic fructus homillis,
Jam fuerit neq; post unquam revocare licebit,
Lucret lib. 3.

To the purpose of this rule is that collect of *Tuscan* hieroglyphicks which we have from *Gabriel Simeon*. 'Our life is very short, beauty 'is a cosenage, money is false and fugitive, 'Empire is odious, & hated by them that have 'it not, and uneasy to them that have, victory 'is alwayes uncertain, and peace most commonly is but a fraudulent bargain; old age 'is miserable, death is the period, and is a happy one, if it be not sowred by the sins of 'our life: but nothing continues but the effects of that wisdom which imployes the present time in the acts of a holy religion, and 'a peaceable conscience: for they make us to live

live even beyond our funerals, embalmed in the spices and odours of a good name, and entombed in the grave of the Holy Jesus where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a dayes abode, and our age is like that of a flie, and contemporary with a gourd, we must look some where else for an abiding city, a place in another countrey to fix our house in, whose wals and foundation is God, where we must find rest, or else be restless for ever.

Quis sapiens bono
Confidat fragili: dum licet, utere:
Tempus sed tacitum subruit: hora
Semper præterita deterior subit.
Hippol.

For whatsoever ease we can have or fancy here is shortly to be changed into sadness, or tediousness: it goes away too soon like the periods of our life; or stayes too long, like the sorrows of a sinner: its own wearinesse or a contrary disturbance is its load; or it is eased by its revolution into vanity and forgetfulnesse; and where either there is sorrow or an end of joy, there can be no true felicity: which because it must be had by some instrument, and in some period of our duration, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity is their state, Angels are the Company, the Lamb is the light, and God is the portion, and inheritance.

SECT.

SECT. III.

Rules and Spiritual arts of lengthening our dayes, and to take off the objection of a ſhort life.

IN the accounts of a mans life we do not reckon that portion of dayes in which we are ſhut up in the priſon of the womb: we tell our years from the day of our birth: and the ſame reaſon that makes our reckoning to ſtay ſolong, ſayes alſo that then it begins too ſoon. For then we are beholden to others to make the account for us: for we know not of a long time, whether we be alive or no, having but ſome little approaches & ſymptoms of a life. To feed, and ſleep, and move a little, and imperfectly, is the ſtate of an unborn childe; and when it is born, he does no more for a good while; and what is it that ſhall make him to be eſteemed to live the life of a man? and when ſhall that account begin? For we ſhould be loath to have the accounts of our age taken by the meaſures of a beaſt: and fools and diſtracted perſons are reckoned as *civilly dead*; they are no parts of the Common-wealth, not ſubject to laws, but ſecured by them in Charity, and kept from violence as a man keeps his Ox; and a third part of our life is ſpent, before we enter into a higher order, into the ſtate of a man.

2 Neither

2. Neither must we think, that the life of a Man begins when he can feed himself or walk alone, when he can fight, or beget his like; for so he is contemporary with a camel, or a cow; but he is first a man when he comes to a certain, steddy use of reason, according to his proportion, and when that is, all the world of men cannot tell precisely. Some are called *at age*, at fourteen, some at one and twenty, some never; but all men, late enough; for the life of a man comes upon him slowly and insensibly. But as when the Sun approaches towards the gates of the morning, he first opens a little eye of Heaven, and sends away the spirits of darkness, and gives light to a cock, and cals up the lark to Mattins, and by and by gilds the fringes of a cloud, and peeps over the Eastern hils, thrusting out his golden horns, like those which decked the browes of *Moses* when he was forced to wear a vail, because himself had seen the face of God; and still while a man tells the story, the sun gets up higher, till he showes a fair face and a full light, and then he shines one whole day, under a cloud often, sometimes weeping great and little showers, and sets quickly: so is a mans reason and his life. He first begins to perceive himself to see or taste, making little reflections upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty; but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger; and little images of things are laid before him, like a cock-boat to a whale

a whale onely to play withall: but before a man comes to be wise he is half dead with gouts and consumptions, with Catarrhes and aches, with sore eyes, and a worn out body: so that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well being; but by that time his soul is thus furnished, his body is decayed; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

3. But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason; and when that is come, it is ten to one, but he stops by the impediments of vice, and wants the strengths of the *spirit*; and we know that *Body* and *Soul* and *Spirit* are the constituent parts of every Christian man. And now let us consider, what that thing is, which we call *years of discretion?* The young man is passed his Tutors, and arrived at the bondage of a captive spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to chuse his vice, to act his lust, to court his Mistresse, to talk confidently, and ignorantly, and perpetually, to despise his betters, to deny nothing to his appetite, to do things, that when he is indeed a man he must for ever be ashamed of; for this is all the discretion that most men show in the first stage of their Manhood; they can discern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils

evils of folly, and an unbridled appetite. And by this time, the young man hath contracted vitious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder: so that he hath no life but a natural, the life of a beast or a tree; in all other capacities he is dead; he neither hath the intellectual, nor the spiritual life, neither the life of a man, nor of a Christian; and this sad truth lasts too long. For old age seizes upon most men while they still retain the minds of boyes and vitious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtfull, and filling up all the dimensions of their abode with businesses of empty affairs, being at leisure to attend no vertue: they cannot pray, because they are busie, and because they are passionate: they cannot communicate because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God, little considering, that they must find a time to die in; when death comes, they must be at leasure for that. Such men are like Sailers loosing from a port, and tost immediatly with a perpetual tempest lasting till their cordage crack, & either they sink, or return back again to the same place: they did not make a voiage, though they were long at sea. The businesse and impertinent affairs of most men, steal all their time, and they are restlesse in a foolish motion; but this is not the progresse of a man; he

he is no further advanc'd in the course of a life though he reckon many years: for still his soul is childish, and trifling like an untaught boy.

Bis jam Consul trigesimus instat
Et numerat paucis vix tua vita dies.

If the parts of this sad complaint finde their remedy, we have by the same instruments also cured the evils and the vanity of a short life. Therefore,

1. Be infinitely curious you do not set back your life in the accounts of God by the intermingling of criminal actions, or the contracting vitious habits. There are some vices which carry a sword in their hand and cut a man off before his time. There is *a sword of the Lord*, and there is *a sword of a Man*; and there is *a sword of the Devil*. Every vice of our own managing in the matter of carnality, of lust, or rage, ambition or revenge is a sword of Sathan put into the hands of a man: These are the destroying Angels, sin is the *Apollyon*, the *destroyer* that is gone out, not *from the Lord*, but *from the Tempter*; and we hug the poison, and twist willingly with the vipers, till they bring us into the Regions of an irrecoverable sorrow. We use to reckon persons as good as dead if they have lost their limbs and their teeth, and are confined to an Hospital, and converse with none but Surgeons and Physicians, Mourners and Divines, those *pollinctores*, the Dressers of bodies and souls to Funeral: But it is worse when the soul, the principle of life is imployed wholly in the offices of death: and that man was worse then dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and set into a soft couch, asked his slaves

An ego jam ſedeo? Do I now ſit. The beaſt was ſo drownd in ſenſuality and the death of his ſoul, that whether he did ſit or no, he was to believe another. Idleneſſe and every vice is as much of death as a long diſeaſe is, or the expence of ten years: and ſhe that lives in pleaſures is dead while ſhe liveth (ſaith the Apoſtle), and it is the ſtile of the Spirit concerning wicked perſons, *They are dead in treſpaſſes and ſins.* For as every ſenſual pleaſure and every day of idleneſſe and uſeleſſe living lops off a little branch from our ſhort life; ſo every deadly ſin and every habitual vice does quite deſtroy us: but innocence leaves us in our natural portions, and perfect period; we loſe nothing of our life, if we loſe nothing of our ſouls health; and therefore he that would live a full age muſt avoid a ſin, as he would decline the Regions of death & the diſhonors of the grave.

Æ depol proinde ut bene vivitur, diu vivitur. Plaut Trinum. Non accepimus brevem vitam, ſed fecimus, nec inopes ejus, ſed prodigi ſumus. Senec.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reaſon and ſober counſels, of religion and the Spirit, and then we ſhall have no reaſon to complain that our abode on earth is ſo ſhort: Many men finde it long enough, and indeed it is ſo to all ſenſes. But when we ſpend in waſte, what God hath given us in plenty, when we ſacrifice our youth to folly, our manhood to luſt and rage, our old age to covetouſneſſe and irreligion, not beginning to live till we are to die, deſigning that time to Vertue which indeed is infirm to every thing and profitable to nothing, then we make our lives ſhort, and luſt runs away with all the vigorous and healthful part of it; and pride and animoſity ſteal the manly portion, and craftineſſe and intereſt poſſeſſe old age; *velut*

ex pleno & abundanti perdimus; we ſpend as if we had too much time, and knew not what to do with it: We fear every thing like weak and ſilly mortals; and deſire ſtrangely and greedily as if we were immortal: we complain our life is ſhort, and yet we throw away much of it, and are weary of many of its parts: We complain the day is long, and the night is long, and we want company, and ſeek out arts to drive the time away, and then weep becauſe it is gone too ſoon. But ſo the treaſure of the *Capitol* is but a ſmall eſtate when *Caſar* comes to finger it, and to pay with it all his Legions; And the revenue of all Egypt and the Eaſtern provinces was but a little ſumme when they were to ſupport the luxury of *Marc. Antony*, and feed the riot of *Cleopatra*: But a thouſand crowns is a vaſt proportion to be ſpent in the cottage of a frugal perſon, or to feed a Hermit. Juſt ſo is our life; it is too ſhort to ſerve the Ambition of a haughty Prince, or an uſurping Rebel: too little time to purchaſe great wealth, to ſatisfie the pride of a vain-glorious fool, to trample upon all the enemies of our juſt, or unjuſt intereſt; but for the obtaining vertue; for the purchaſe of ſobriety and modeſty, for the actions of Religion God gave us time ſufficient, if we *make the outgoings of the Morning and Evening*, that is, our infancy and old age to be taken into the computations of a man. Which we may ſee in the following particulars.

1. If our childhood being firſt conſecrated by a forward baptiſme, it be ſeconded by a holy education, and a complying obedience; If our youth be chaſt and temperate, modeſt and induſtrious, proceeding

Sed potes, Publi, geminare magna
Secula fama.
Quem sui raptum gemuere cives,
Hic diu vixit Sibi quisq; famam (varæ
Scribat hæredem: rapiunt a-
Cætera Lunæ.

through a prudent and sober Manhood to a Religious old age, then we have lived our whole duration, and shall never die, but be changed in a just time to the preparations of a better, and an immortal life.

2. If besides the ordinary returns of our prayers and periodical and festival solemnities, and our seldom communions, we would allow to religion and the studies of wisdom, those great shares that are trifled away upon vain sorrow, foolish mirth, troublesome ambition, busy covetousnesse, watchfull lust, and impertinent amours, and bals and revellings and banquets, all that which was spent vitiously, and all that time that lay fallow and without imployment, our life would quickly amount to a great sum. *Tostatus Abulensis* was a very painful person and a great Clerk, and in the dayes of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they meant, after he came to the use of reason, and the state of a man: and *John Scotus* died about the two and thirtieth year of his age: and yet besides his publike disputations, his dayly Lectures of Divinity in publike and private, the Books that he wrote being lately collected and printed at Lyons do equal the number of volumes of any two the most voluminous Fathers of the Latine Church. Every man is not inabled to such imployments, but every man is called and inabled to the works of a sober and a religious life; and there are many Saints of God that can reckon as many

volumes

volumes of religion and mountains of piety, as those others did of good books. S. *Ambrose* (and I think from his example, S. *Augustine*) divided every day into three tertia's of imployment: eight hours he spent in the necessities of nature and recreation, eight hours in charity and doing assistance to others; dispatching their businesses, reconciling their enmities, reproving their vices, correcting their errours, instructing their ignorances, transacting the affairs of his Diocesse, and the other eight hours he spent in study and prayer. If we were thus minute and curious in the spending our time, it is impossible but our life would seem very long. For so have I seen an amorous person tell the minutes of his absence from his fancied joy, and while he told the sands of his hour-glasse, or the throbs and litle beatings of his watch, by dividing an hour into so many members, he spun out its length by number, and so translated a day into the tediousnesse of a moneth. And if we tell our dayes by Canonical hours of prayer, our weeks by a constant revolution of fasting dayes, or dayes of special devotion, and over all these draw a black Cypresse, a veil of penitential sorrow, and severe mortification, we shall soon answer the calumny and objection of a short life. He that governs the day and divides the hours, hastens from the eyes and observation of a merry sinner; but loves to stand still, and behold, and tell the sighs, and number the groans, and sadly delicious accents of a grieved penitent. It is a vast work that any man may do if he never be idle; and it is a huge way that a man may go in vertue if he never goes out of his way by a vitious habit,

or a great crime, and he that perpetually reads good books, if his parts be answerable, will have a huge stock of knowledge. It is so in all things else. Strive not to forget your time, and suffer none of it to passe undiscerned, and then measure your life, and tell me how you finde the measure of its abode. However, *the time we live, is worth the money we pay for it*: and therefore it is not to be thrown away.

3. When vitious men are dying, and scar'd with the affrighting truths of an evil conscience, they would give all the world for a year, for a moneth; nay we read of some that called out with amazement *inducias usque ad mane, truce but till the morning*: and if that year, or some few moneths were given, those men think they could do miracles in it. And let us a while suppose what *Dives* would have done if he had been loosed from the pains of hell and permitted to live on earth one year. Would all the pleasures of the world have kept him one hour from the Temple? would he not perpetually have been under the hands of Priests, or at the feet of the Doctors, or by *Moses* chair, or attending as neer the Altar as he could get, or relieving poor *Lazars*, or praying to God, and crucifying all his sin? I have read of a Melancholy person who saw hell but in a dream or vision, and the amazement was such that he would have chosen ten times to die, rather then feel again so much of that horrour: and such a person cannot be fancied, but that he would spend a year in such holinesse, that the religion of a few moneths would equal the devotion of many years, even of a good man. Let us

but

but compute the proportions. If we ſhould ſpend all our years of reaſon ſo as ſuch a perſon would ſpend that one, can it be thought that life would be ſhort and trifling in which he had performed ſuch a religion, ſerved God with ſo much holineſſe, mortified ſin with ſo great a labour, purchaſed vertue at ſuch a rate, and ſo rare an induſtry? It muſt needs be that ſuch a man muſt die when he ought to die, and be like ripe and pleaſant fruit falling from a fair tree and gathered into baſkets for the planters uſe: He that hath done all his buſineſſe, and is begotten to a glorious hope by the ſeed of an immortal Spirit, can never die too ſoon, nor live too long.

Huic nec; defungi viſum eſt, nec vivere pulchrum; Cura fuit recte vivere, ſicq; mori.

Xerxes wept ſadly when he ſaw his army of 2300000 men, becauſe he conſidered that within a hundred years all the youth of that army ſhould be duſt and aſhes: and yet as *Seneca* well obſerves of him, he was the man that ſhould bring them to their graves; and he conſumed all that army in two years, for whom he feared, and wept the death after an hundred. Juſt ſo we do all. We complain that within thirty or fourty years, a little more, or a great deal leſſe we ſhall deſcend again into the bowels of our Mother, and that our life is too ſhort for any great imployment; and yet we throw away five and thirty years of our fourty, and the remaining five we divide between art and nature, civility and cuſtoms, neceſſity and convenience, prudent counſels and religion; but the portion of the laſt, is little and contemptible, and yet that little is

all that we can prudently account of our lives: We bring that fate and that death neer us, of whose approach we are so sadly apprehensive.

4. In taking the accounts of your life do not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires: but let every intermedial day and hour passe with observation He that reckons he hath lived but so many harvests, thinks, they come not often enough, and that they go away too soon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastic expectations spend much of our lives; and while with passion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermedial notices, we throw away a precious year, and use it but as the burden of our time, fit to be pared off, and thrown away, that we may come at those litle pleasures which first steal our hearts, and then steal our life.

In spe viventibus, proximum quodq; tempus elabitur, subsequ; aviditas temporis, & miserrimus, atq; miserrima omnia efficiens, metus mortis.... Ex hac autem indigentia timor nascitur, & cupiditas futuri ex edens animum Senec.

5. A strict course of piety is the way to prolong our lives in the natural sense, and to adde good portions to the number of our years; and sin is sometimes by natural causality, very often by the anger of God, and the Divine judgement, a cause of sudden and untimely death. Concerning which I shall adde nothing (to what I have some where else * said of this article) but onely the observation of *Epiphanius*: that for 333 years, even

* Life of Christ, Part. 3 Disc. 14.

to

to the twentieth age, there was not one example of a ſon that died before his Father, but the courſe of Nature was kept, that he who was firſt born in the deſcending line did firſt die (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation) till that *Terah* the Father of *Abraham* taught the people a new religion, to make images of clay and worſhip them; and concerning him it was firſt remarked, that *Haran died before his Father Terah in the land of his Nativity*: God by an unheard of judgement, and a rare accident puniſhing his newly invented crime: by the untimely death of his ſon. Lib. 1. Tom. 1. Panar. Sect. 6.

6. But if I ſhall deſcribe a living man; a man that hath that life that diſtinguiſhes him from a fool or a bird, that which gives him a capacity next to Angels; we ſhall finde that even a good man lives not long, becauſe it is long before he is born to this life, and longer yet before he hath a mans growth. He that can look upon death, and ſee its face with the 'ſame countenance with which he hears its 'ſtory; that can endure all the labours of 'his life with his ſoul ſupporting his body; 'that can equally deſpiſe riches when he hath 'them, and when he hath them not; that is 'not ſadder if they lye in his Neighbours 'trunks, not more brag if they ſhine round 'about his owne walls; hee that is neither 'moved with good fortune coming to him, 'nor going from him; that can look upon 'another mans lands evenly and pleaſed-'ly as if they were his own; and yet look up-'on his own, and uſe them too, juſt as if they 'were another mans: that neither ſpends his Seneca de vita beata. c. 20.

'goods prodigally, and like a fool, nor yet 'keeps them avaritiously and like a wretch; 'that weighs not benefits by weight and num- 'ber, but by the mind and circumstances of 'him that gives them; that never thinks his 'charity expensive if a worthy person be the 'receiver; he that does nothing for opinion 'sake, but every thing for conscience, being 'as curious of his thoughts, as of his actings in markets and Theaters, and is as much in awe of himself, as of a whole assembly; he that knowes God looks on, and contrives his secret affairs as in the presence of God and his holy Angels, that eats and drinks because he needs it, not that he may serve a lust or load his belly; he that is bountifull and cheerfull to his friends, and charitable and apt to forgive his enemies; that loves his countrey and obeyes his prince, and desires and endeavours nothing more then that he may do honour to God, this person may reckon his life, to be the life a man, and compute his moneths, not by the course of the sun, but the zodiac and circle of his vertues: because these are such things which fools and children, and birds and beasts cannot have: These are therefore the actions of life, because they are the seeds of immortality. That day in which we have done some excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the dayes of *Hezekiah*.

SECT.

SECT. IV.

Consideration of the miseries of Mans life.

AS our life is very short, so it is very miserable, and therefore it is well it is short: God in pity to mankinde, lest his burden should be insupportable and his nature an intolerable load, hath reduced our state of misery to an abbreviature; and the greater our misery is, the lesse while it is like to last; the sorrows of a mans spirit being like ponderous weights which by the greatnesse of their burden make a swifter motion and descend into the grave to rest and ease our wearied limbs; for then onely we shall sleep quietly when those fetters are knocked off which not onely bound our souls in prison, but also eat the flesh till the very bones open'd the secret garments of their cartilages, discovering their nakednesse and sorrow.

1. Here is no place to sit down in, but you must rise as soon as you are set: for we have gnats in our chambers, and worms in our gardens, and spiders and flies in the palaces of the greatest Kings. How few men in the world are prosperous? what an infinite number of slaves and beggers, of persecuted and oppressed people fill all corners of the earth with groans, and heaven it selfe with weeping prayers, and sad remembrances? how many Provinces and Kingdoms are afflicted by a

Nulla requies in terris; surgite postquam sederitis; hic est locus pulicum & culicum.

violent war, or made desolate by popular diseases? some whole countreys are remarked with fatal evils, or periodical sicknesses. *Gran Cairo* in Egypt feels the plague every three years, returning like a Quartan ague, and destroying many thousands of persons. Al the inhabitants of Arabia the desert are in continual fear of being buried in huge heaps of sand, and therefore dwell in tents and ambulatory houses, or retire to unfruitfull mountains to prolong an uneasy and wilder life: and all the Countreys round about the Adriatic sea feel such violent convulsions by Tempests and intolerable Earthquakes, that sometimes whole cities finde a Tomb, and every man sinks with his own house made ready to become his Monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one deluge, and breach of the Divine anger? and shall not all the world * again be destroyed by fire? Are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think of that great evill, which for the sins of men, God hath suffered to possesse the greatest part of Mankinde? Most of the men that are now alive, or that have been living for many ages, are Jews, Heathens, or Turks: and God was pleased to suffer a base Epileptic person, a villain and a vitious to set up a religion which hath filled almost all the lesser Asia, and much of Africa, and some parts of Europe; so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made Ma-

* Ἔσται καὶ Σάμος ἄμμος,
ἰσεῖται Δῆλος ἄδηλος,
καὶ Ῥώμη ῥίμη.
Sibyll. Orac.

hume-

humeranes, ſtrangers and enemies to Chriſt, by whom alone we can be ſaved. This conſideration is extremely ſad, when we remember how univerſal, and how great an evil it is, that ſo many millions of ſons and daughters are born to enter into the poſſeſſion of Devils to eternal ages. Theſe evils are the miſeries of great parts of mankinde, and we cannot eaſily conſider more particularly, the evils which happen to us, being the inſeparable affections, or incidents to the whole nature of man.

2. We find that all the women in the world are either born for barrenneſſe or the pains of Child-birth, and yet this is one of our greateſt bleſſings; but ſuch indeed are the bleſſings of this world: we cannot be well with, nor without many things. Perfumes make our heads ake, roſes prick our fingers, and in our very blood where our life dwels is the Scene under which nature acts many ſharp Feavers and heavy ſickneſſes. It were too ſad if I ſhould tell how many perſons are afflicted with evil ſpirits, with ſpectres and illuſions of the night; and that huge multitudes of men and women live upon mans fleſh: Nay worſe yet, upon the ſins of men, upon the ſins of their ſons and of their daughters, and they pay their ſouls down for the bread they eat, buying this dayes meal with the price of the laſt nights ſin.

3. Or if you pleaſe in charity to viſit an Hoſpital, which is indeed a map of the whole world, there you ſhall ſee the effects of *Adams* ſin and the ruines of humane nature, bodies laid up in heaps like the bones of a deſtroyed town, *homines precarii ſpiritus, & malè hærentis*, men whoſe ſouls ſeem to be borrowed, and are kept there by art and the force of Medicine, whoſe

whose miseries are so great, that few people have charity or humanity enough to visit them, fewer have the heart to dresse them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity, and therefore as we leave their sorrows in many degrees unrelieved and uneased, so we contract by our unmercifulnesse a guilt by which our selves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity are miserable upon a several charge, but yet they almost make up all mankinde.

4. All wicked men are in love with that which intangles them in huge variety of troubles, they are slaves to the worst of Masters, to sin and to the Devil, to a passion, and to an imperious woman. Good men are for ever persecuted, and God chastises every son whom he receives, and whatsoever is easy is trifling and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow; and the conditions and states of men that are free from great cares, are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and learned men * in all ages have been observed to be very poor, & *honestas miserias accusant*; they complain of their honest miseries.

* Vilis adulator picto jacet ebrius ostro
Et qui solicitat nuptas, ad præmia peccat.
Sola pruinosis horret facundia pannis
Atq; inopi lingua desertas invocat artes.

Petron.

Hinc & jocus apud Aristophanem in avibus:
οὗτος μὲν τοι σπολάδα καὶ χιτῶν ἔχεις· ἀπέδυσθι καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

5. But

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendour and the sharpnesse of their light, will with their appendant sorrows wring a tear from the most resolved eye. For not only the winter quarter is full of storms and cold and darknesse, but the beauteous spring hath blasts and sharp frosts, the fruitfull teeming summer is melted with heat, and burnt with the kisses of the sun her friend, and choaked with dust, and the rich Autumn is full of sickenesse, and we are weary of that which we enjoy, because sorrow is its biggest portion: and when we remember that upon the faireſt face is placed one of the worſt sinks of the body, *the nose*, we may use it, not only as a mortification to the pride of beauty, but as an allay to the faireſt outside of condition which any of the sons and daughters of *Adam* do possesse. * For look upon Kings and conquerours: I will not tell that many of them fall into the condition of servants, and their subjects rule over them, and stand upon the ruines of their families, and that to such persons, the sorrow is bigger then usually happens in smaller fortunes: but let us suppose them stil conquerers, and see what a goodly purchase they get by all their pains and amazing fears, and continual dangers. They carry their arms beyond Ister, and passe the Euphrates, and binde the Germans with the bounds of the river Rhyne: I speak in the stile of the Roman greatnesse: for now adayes, the biggest fortune swels not beyond the limits of a petty pro-

Vilis servus habet regni bona, cellaque capti
Deridet festam Romuleamq; casam.
Petron.

Omnia crede mihi etiam felicibus dubia sunt. Senec.

province or two, and a hill confine the progresse of their prosperity, or a river checks it: But whatsoever tempts the pride and vanity of ambitious persons is not so big as the smalleſt ſtar which we ſee ſcattered in diſorder, and unregarded upon the pavement and floor of Heaven. And if we would ſuppoſe the piſmires had but our underſtandings, they alſo would have the method of a Mans greatneſſe, and divide their little Mole-hills into Provinces and Exarchats: and if they alſo grew as vitious and as miſerable, one of their princes would lead an army out, and kill his neighbour Ants that he might reign over the next handfull of a Turfe. But then if we conſider at what price, and with what felicity all this is purchaſed, the ſting of the painted ſnake will quickly appear, and the faireſt of their fortunes will properly enter into this account of humane infelicities.

We may gueſſe at it by the conſtitution of *Auguſtus* fortune; who ſtrugled for his power, firſt with the Roman Citizens, then with *Brutus* and *Caſſius* and all the fortune of the Republike; then with his Collegue *Marc. Anthony*, then with his kinred and neereſt Relatives; and after he was weari'd with ſlaughter of the Romans, before he could ſit down and reſt in his imperial chair he was forced to carry armies into Macedonia, Galatia, beyond Euphrates, Rhyne, and Danubius: And when he dwelt at home in greatneſſe and within the circles of a mighty power, he hardly eſcaped the ſword of the *Egnatii*, of *Lepidus*, *Cæpio*, and *Muræna*: and after he had entirely reduced the felicity and *Grandeur* into his own family, his Daughter, his onely childe conſpired.

ſpired with many of the young Nobility, and being joyned with adulterous complications as with an impious ſacrament, they affrighted and deſtroyed the fortune of the old man, and wrought him more ſorrow then all the troubles that were hatched in the baths and beds of Egypt, between *Anthony* and *Cleopatra*. This was the greateſt fortune that the world had then, or ever ſince, and therefore we cannot expect it to be better in a leſſe proſperity.

Et adulterio velut ſacramento adacti. Tacit. Pluſq; & iterum timenda cum Antonio mulier.

6. The proſperity of this world is ſo infinitely ſowred with the overflowing of evils, that he is counted the moſt happy who hath the feweſt; all conditions being evill and miſerable, they are onely diſtinguiſhed by the Number of calamities. The Collector of the Roman and forreign examples, when he had reckoned two and twenty inſtances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience he could tell but of two who had been famed for an intire proſperity; *Quintus Metellus*, and *Gyges* the King of *Lydia*; and yet concerning the one of them he tells that his felicity was ſo inconſiderable (and yet it was the bigger of the two) that the Oracle ſaid that *Aglaus Sophidius* the poor *Arcadian* Shepherd was more happy then he, that is, he had fewer troubles; for ſo indeed we are to reckon the pleaſures of this life; *the limit of our joy is the abſence of ſome degrees of ſorrow*, and he that hath the leaſt of this, is the moſt proſperous perſon. But then we muſt look for proſperity, not in Palaces or Courts of Princes, not in the tents of Conquerers, or in the gaieties of fortunate and prevailing ſinners; but ſomething rather in the Cottages of honeſt

ὅρος τοῦ μεγέθους τῆς ἡδονῶν ἡπαντὸς τοῦ ἀλγείνου ἀπεξαίρησις.

honest innocent and contented persons, whose minde is no bigger then their fortune, nor their vertue lesse then their security. As for others whose fortune looks bigger, and allures fools to follow it like the wandring fires of the night, till they run into rivers or are broken upon rocks with staring and running after them, they are all in the condition of *Marius*, then whose condition *nothing was more constant, and nothing more mutable; if we reckon them amongst the happy, they are the most happy men, if we reckon them amongst the miserable, they are the most miserable.* For just as is a mans condition, great or little, so is the state of his misery; All have their share; but Kings and Princes, great Generals and Consuls, Rich men and mighty, as they have the biggest businesse and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasinesse of their appendage may divide the good and evil of the world, making the poor mans fortune as eligible as the Greatest; and also restraining the vanity of mans spirit which a great fortune is apt to swell from a vapour to a bubble; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkennesse and follies of prosperity.

Quem si inter miseros posueris miserrimus, interfelices, felicissimus reperiebatur.

7. Man never hath one day to himself of entire peace from the things of this world, but either something troubles him, or nothing satisfies him, or his very fulnesse swels him and makes him breath short upon his bed. Mens joyes are troublesome, and besides that the fear of losing them takes away the present pleasure (and a man had need of another felicity to pre-

preſerve this) they are alſo wavering and full of trepidation, not onely from their inconſtant nature, but from their weak foundation: They ariſe from vanity, and they dwell upon ice, and they converſe with the winde, and they have the wings of a bird, and are ſerious but as the reſolutions of a childe, commenced by chance, and managed by folly and proceed by inadvertency, and end in vanity and forgetfulneſſe. So that as *Livius Druſus* ſaid of himſelf, *he never had any play dayes, or dayes of quiet when he was a boy*, for he was troubleſome and buſie, *a reſtleſſe and unquiet man*, the ſame may every man obſerve to be true of himſelf: he is alwayes reſtleſſe and uneaſy, he dwels upon the waters and leans upon thorns, and layes his head upon a ſharp ſtone.

Uni ſibi nec puero unquam ferias contigiſſe. Seditioſus & foro gravis

SECT. V.

This Conſideration reduced to practice.

1. THe effect of this conſideration is this, That the ſadneſſes of this life help to ſweeten the bitter cup of Death. For let our life be never ſo long, if our ſtrength were great as that of oxen and camels; if our ſinews were ſtrong as the cordage at the foot of an Oke, if we were as fighting and proſperous people as *Siccius Dentatus*, who was on the prevailing ſide in 120 battels, who had 312 publike rewards aſſigned him by his Generals and Princes for his valour, and conduct in ſieges and

and short encounters, and besides all this had his share in nine triumphs, yet still the period shall be, that all this shall end in death, and the people shall talke of us a while, good or bad, according as we deserve, or as they please; and once it shall come to passe, that concerning every one of us it shall be told in the Neighbourhood that we are dead. This we are apt to think a sad story; but therefore let us help it with a sadder; For wee therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition. But our dayes are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, intangled with difficult cases of conscience, insnared with passions, amazed with fears, full of cares, divided with curiosities and contradictory interests, made aëry and impertinent with vanities, abused with ignorance and prodigious errours, made ridiculous with a thousand weaknesses, worn away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakned with delights, afflicted with want, with the evils of my self, and of all my family, and with the sadnesses of all my friends, and of all good men, even of the whole Church; and therefore me thinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a natural period, which if we please, may be to us the beginning of a better life. When the Prince of Persia wept because his army should all die in the revolution of an age,

age, *Artabanus* told him, that they ſhould all meet with evils ſo many and ſo great, that every man of them ſhould wiſh himſelf dead long before that. Indeed it were a ſad thing to be cut of the ſtone; and we that are in health tremble to think of it; but the man that is wearied with the diſeaſe, looks upon that ſharpneſſe as upon his cure and remedy: and as none need to have a tooth drawn, ſo none could well endure it, but he that hath felt the pain of it in his head: ſo is our life ſo full of evils, that therefore death is no evill to them that have felt the ſmart of this, or hope for the joyes of a better.

2. But as it helps to eaſe a certain ſorrow, as a fire drawes out fire, and a nail drives forth a nail; ſo it inſtructs us in a preſent duty; that is, that we ſhould not be ſo fond of a perpetuall ſtorm, nor doat upon the the tranſient gaudes and gilded thorns of this world. They are not worth a paſſion, not worth a ſigh or a groan, not of the price of one nights watching; and therefore they are miſtaken and miſerable perſons who ſince *Adam* planted thorns round about Paradiſe, are more in love with that hedge, then all the fruits of the garden, ſottiſh admirers of things that hurt them, of ſweet poiſons, gilded daggers and ſilken halters. Tell them they have loſt a bounteous friend, a rich purchaſe, a fair farm, a wealthy donative, and you diſſolve their patience; it is an evil bigger then their ſpirit can bear, it brings ſickneſſe and death, they can neither eat nor ſleep with ſuch a ſorrow. But if you repreſent to them the evils of a vitious habit,

bit, and the dangers of a ſtate of ſin; if you tell them they have diſpleaſed God, and interrupted their hopes of heaven, it may be they will be ſo civill as to hear it patiently, and to treat you kindly, and firſt commend, and then to forget your ſtory, becauſe they prefer this world with all its ſorrowes, before the pure unmingled felicities of heaven. But it is ſtrange that any man ſhould be ſo paſſionately in love with the thorns that grow on his own ground, that he ſhould wear them for armelets, and knit them in his ſhirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor, but men that love it, becauſe they have great poſſeſſions, love it becauſe it is troubleſome and chargeable, full of noiſe and temptation; becauſe it is unſafe and ungoverned, flattered and abuſed: and he that conſiders the troubles of an overlong garment, and of a crammed ſtomach, a trailing gown and a loaden Table, may juſtly underſtand that all that for which men are ſo paſſionate, is their hurt, and their objection, that which a temperate man would avoid, and a wiſe man cannot love.

He that is no fool, but can conſider wiſely; if he be in love with this world; we need not deſpair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack, and be brought to dwell with Vipers and Dragons, and entertain his Gueſts with the ſhrikes of Mandrakes, Cats and Scrich Owls, with the filing of iron, and the harſhneſſe of rending ſilk; or to admire the harmony that is made by a herd of Evening wolves when they miſſe their draught of blood in their midnight Revels. The groans of

of a man in a fit of the ſtone are worſe then all theſe; and the diſtractions of a troubled conſcience are worſe then thoſe groans; and yet a careleſſe merry ſinner is worſe then all that. But if we could from one of the battlements of Heaven eſpie how many men and women at this time lie fainting and dying for want of bread, how many young men are hewen down by the ſword of war; how many poor Orphans are now weeping over the graves of their Father, by whoſe life they were enabled to eat. If we could but hear how many Mariners, and Paſſengers are at this preſent in a ſtorm, and ſhrike out becauſe their keel daſhes againſt a Rock, or bulges under them; how many people there are that weep with want, and are mad with oppreſſion, or are deſperate by too quick a ſenſe of a conſtant infelicity, in all reaſon we ſhould be glad to be out of the noiſe and participation of ſo many evils. This is a place of ſorrows and tears, of great evils and a conſtant calamity; let us remove from hence, at leaſt in affections and preparation of minde.

CHAP.

CHAP. II.

A general preparation towards a holy and blessed Death: by way of exercise.

SECT. I.

Three precepts preparatory to a holy death, to be practised in our whole life.

1. HE *that would die well must always look for death, every day knocking at the gates of the grave*, and then the gates of the grave shall never prevail upon him to do him mischief. This was the advice of all the wise and good men of the world; who especially in the dayes and periods of their joy and festivall egressions chose to throw some ashes into their chalices, some sober remembrances of their fatal period. Such was the black shirt of *Saladine*, the tombstone presented to the Emperour of Constantinople on

Propera vivere, & singulos dies singulas vitas puta. Nihil interest inter diem & seculum.

Si sapis, utaris totis Coline diebus,
Extremumq; tibi semper adesse putes, Martial.

on his Coronation day; the Bishop of Romes two reeds with flax and a wax taper, the Egyptian skeleton served up at feasts, and *Trimalcions* banquet in *Petronius*, in which was brought in the image of a dead mans bones of silver with spondiles exactly turning to every of the Guests, and saying to every one, that you, and you must die, and look not one upon another, for every one is equally concerned in this sad representment. These in phantastic semblances declare a severe counsel and useful meditation; and it is not easy for a man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who considers sadly that he must ere long dwell in a house of darknesse and dishonour, and his body must be the inheritance of worms, and his soul must be what he pleases, even as a man makes it here by his living good or bad. I have read of a young Hermit who being passionately in love with a young Lady could not by all the arts of Religion and mortification suppresse the trouble of that fancy, till at last being told that she was dead and had been buried about fourteen dayes, he went secretly to her Vault, and with the skirt of his mantle wiped the moisture from the Carkasse, and still at the return of his temptation laid it before him, saying, *Behold this is the beauty of the woman thou didst so much desire*; and so the man found his cure. And if we make death as present to us, our own death, dwelling and dressed in all its pomp of fancy and proper circumstances, if

Heu Heu! nos miseros, quam totus homuncio nil est;
Sic erimus cuncti postquam nos auferet Orcus:
Ergo vivamus, dum licet esse, bene.

any thing will quench the heats of luſt, or the deſires of money, or the greedy paſſionate affections of this world, this muſt do it. But withall, the frequent uſe of this meditation, by curing our preſent inordinations will make death ſafe and friendly, and by its very cuſtom will make that the King of terrours ſhall come to us without his affrighting dreſſes; and that we ſhall ſit down in the grave as we compoſe our ſelves to ſleep, and do the duties of nature and choice. The old people that lived neer the Riphæan mountains, were taught to converſe with death, and to handle it on all ſides, and to diſcourſe of it, as of a thing that will certainly come, and ought ſo to do. Thence their minds and reſolutions became capable of death, and they thought it a diſhonourable thing, with greedineſſe to keep a life that muſt go from us, to lay aſide its thorns, and to return again circled with a glory and a Diadem.

—Certe populi quos deſpicit Arctos
Felices errore ſuo, quos ille timorum
Maximus haud urget Lethi metus ——
——Inde ruendi
In ferrum mens prona viris, animæq; capaces
Mortis, & ignavum redituræ parcere vitæ

2. *He that would die well muſt all the days of his life lay up againſt the day of death*, a not only by the general proviſions of holineſſe and a pious life indefinitely, but, proviſions proper to the neceſſities of that great day of expence, in which a man is to throw his laſt caſt for an eternity of joyes or ſorrows; ever remembring, that this alone well performed is not enough to paſſe us into Paradiſe, but that alone done fooliſhly is enough to ſend us to hell; and the want of either a holy life, or death, makes a man to fall ſhort of the mighty pri-

Qui quotidie vitæ ſuæ manum impoſuit non indiget tempore. Senec.

price of our high calling. * In order to this rule we are to consider what special graces we shall then need to exercise, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers, and a great treasure of devotion laid up in Heaven, provide before hand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously as if they had both their feet in one shoe, and when they are passively revolved to the time of their dissolution they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much pain and blood had purchased for them. When we come to die indeed, we shall be very much put to it to stand firm upon the two feet of a Christian, *faith* and *patience*. When we our selves are to use the articles, to turn our former discourses into present practise, and to feel what we never felt before, we shall finde it to be quite another thing to be willing presently to quit this life, and all our present possessions for the hopes of a thing which we were never suffered to see, and such a thing of which we may fail so many wayes, and of which if we fail any way we are miserable for ever. Then we shall finde how much we have need to have secured the Spirit of God, and the grace of faith by an habitual, perfect, unmovable resolution. * The same also is the case of patience, which will be assaulted with sharp pains, disturbed fancies, great fears, want of a present minde, natural weaknesses, frauds of the Devil, and a thousand accidents

* Insere nunc Melibœe pyros, pone ordine vites.

accidents and imperfections. It concerns us therefore highly in the whole course of our lives, not onely to accustome our selves to a patient suffering of injuries and affronts, of persecutions and losses, of crosse accidents and unnecessary circumstances; but also by representing death as present to us, to consider with what arguments then to fortifie our patience; and by assiduous and fervent prayer to God, all our life long call upon God to give us patience, and great assistances, a strong faith and a confirmed hope, the Spirit of God and his Holy Angels assistants at that time, to resist and to subdue the devils temptations and assaults; and so to fortifie our hearts that it break not into intolerable sorrows and impatience, and end in wretchlessenesse and infidelity. * But this is to be the work of our life, and not to be done at once; but as God gives us time by succession, by parts and little periods. For it is very remarkable that God who giveth plenteously to all creatures, he hath scattered the firmament with stars as a man sowes corn in his fields, in a multitude bigger then the capacities of humane order; he hath made so much variety of creatures, and gives us great choice of meats and drinks, although any one of both kindes would have served our needs; and so in all instances of nature; yet in the distribution of our time, God seems to be strait-handed, and gives it to us, not as Nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, so that we never can have two minutes together but he takes away one when he gives us another. This should teach us to value our time, since God so values it, and by his

his ſo ſmall diſtribution of it, tells us, it is the moſt precious thing we have. Since therefore in the day of our death, we can have but ſtill the ſame little portion of this precious time, let us in every minute of our life, I mean, in every diſcernable portion, lay up ſuch a ſtock of reaſon and good works, that they may convey a value to the imperfect and ſhorter actions of our death-bed; while God rewards the piety of our lives by his gracious acceptation and benediction, upon the actions preparatory to our death-bed.

3. *He that deſires to die well and happily, above all things muſt be carefull, that he do not live a ſoft, a delicate and voluptuous life*; but a life ſevere, holy, and under the diſcipline of the croſſe; under the conduct of prudence and obſervation, a life of warfare and ſober counſels, labour and watchfulneſſe. No man wants cauſe of tears and a daily ſorrow. Let everyman conſider what he feels and acknowledge his miſery; let him confeſſe his ſin and chaſtiſe it; let him bear his croſſe patiently, and his perſecutions nobly, and his repentances willingly and conſtantly; let him pity the evils of all the world, and bear his ſhare of the calamities of his Brother; let him long and ſigh for the joyes of Heaven; let him tremble and fear becauſe he hath deſerved the pains of hell; let him commute his eternall fear with a temporall ſuffering, preventing Gods judgement by paſſing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath ſummed up all theſe labours; and duties, and contingencies, all the proper cauſes, inſtruments and acts of ſorrow, he will finde,

that for a secular joy and wantonnesse of spirit, there are not left many void spaces of his life.

C. 4. v 9. It was Saint *James's* advice; *Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into weeping:* And *Bonaventure* in the life of Christ, reports that the H. Virgin Mother said to S. *Elizabeth, That Grace does not descend into the soul of a man but by prayer and by affliction.* Certain it is, that a mourning spirit, and an afflicted body are great instruments of reconciling God to a sinner, and they alwayes dwell at the gates of atonement and restitution. * But besides this; a delicate and prosperous life is hugely contrary to the hopes of a blessed eternity. *Wo be to them that are at ease in Sion*; so it was said of old; and our B. Lord said, *Wo be to you that laugh, for you shall weep:* but *Blessed are they that mourn, for they shall be comforted.* Here or hereafter we must have our portion of sorrows. *He that now goeth on his way weeping and beareth forth good seed with him, shall doubtlesse come again with joy, and bring his sheaves with him.* And certainly, he that sadly considers the portion of *Dives*, and remembers that the account which *Abraham* gave him for the unavoidablenesse of his torment, was because he had *his good things in this life*, must in all reason, with trembling run from a course of banquets, and *faring deliciously every day*, as being a dangerous estate, and a consignation to an evil greater then all danger, the pains and torment of unhappy souls. If either by patience or repentance, by compassion or persecution, by choise or by conformity, by severity or discipline, we allay the festival follies of a soft life, and professe under the Crosse of

Neq; enim Deus ulla re perinde atq; corporis ærumna conciliatur. Naz. Orat. 18.

Amo. 6. 1
Iuk. 6. 25.
Mat. 5. 4.

Psa. 126. 6.

of Christ, we shall more willingly and more safely enter into our grave: But the death-bed of a voluptuous man upbraids his little and cosening prosperities, and exacts pains made * sharper by the passing from soft beds, and a softer mind. *He that would die holily and happily, must in this world love tears, humility, solitude and repentance.*

—* Sed longi pœnas fortunæ favoris
Exigit a misero, quæ tanto pondere famæ
Res premit adversas, fatisque prioribus urget Lucan. l. 8.

SECT. II.

Of daily examination of our actions, in the whole course of our health, preparatory to our death-bed.

HE that will die well and happily, must dresse his soul by a diligent and frequent scrutiny: He must perfectly understand, and watch the state of his soul; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons for a daily examination.

1. For if we consider the disorders of every day, the multitude of impertinent words, the great portions of time spent in vanity, the daily omissions of duty, the coldnesse of our prayers, the indifference of our spirit in holy things, the uncertainty of our secret

purposes, our infinite deceptions and hypocrisies, sometimes not known, very often not observed by our selves; our want of charity, our not knowing in how many degrees of action and purpose every vertue is to be exercised, the secret adherences of pride, and too forward complacencie in our best actions, our failings in all our relations, the niceties of difference between some vertues and some vices, the secret undiscernable passages from lawfull to unlawfull in the first instances of change, the perpetuall mistakings of permissions for duty, and licentious practises for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawfull, our little greedinesses in eating, our surprises in the proportions of our drinkings, our too great fondnesses and fondnesses in lawfull loves, our aptnesse for things sensuall, and our deadnesse and tediousnesse of spirit in spiritual employments, besides infinite variety of cases of conscience that do occur in the life of every man, and in all entercourses of every life, and that the productions of sin are numerous and increasing, like the families of the Northern people, or the genealogies of the first Patriarks of the world; from all this we shall find that the computations of a mans life are busie as the Tables of Sines and Tangents, and intricate as the accounts of Eastern Merchants: and therefore it were but reason we should summe up our accounts at the foot of every page, I mean, that we call our selves to scrutiny every night when we compose our selves to the little images of Death.

2. For if we make but one Generall account,

count, and never reckon till we die, either we shall onely reckon by great summes, and remember nothing but clamorous and crying sins, and never consider concerning particulars, or forget very many; or if we could consider all that we ought, we must needs be confounded with the multitude and variety. But if we observe all the little passages of our life, and reduce them into the order of accounts and accusations, we shall finde them multiply so fast, that it will not onely appear to be an ease to the accounts of our death bed, but by the instrument of shame will restrain the inundation of evils; it being a thing intolerable to humane modesty to see sins increase so fast, and vertues grow up so slow; to see every day stained with the spots of leprosie, or sprinkled with the marks of a lesser evil.

3. It is not intended, we should take accounts of our lives onely to be thought religious, but that we may see our evil and amend it, that we dash our sins against the stones, that we may go to God, and to a spirituall Guide, and search for remedies and apply them. And indeed no man can well observe his own growth in Grace, but by accounting seldomer returns of sin, and a more frequent victory over temptations; concerning which every man makes his observations according as he makes his inquiries and search after himself: In order to this it was, that Saint *Paul* wrote; Before receiving the Holy Sacrament, *Let a man examine himself, and so let him eat.* This precept was given in those dayes when they communicated every day, and therefore *a daily examination* also was intended.

4. And it will appear highly fitting, if we remember that at the day of judgement, not onely the greatest lines of life, but every branch and circumstance of every action, every word, and thought shall be called to scrutiny and severe judgement; insomuch that it was a great truth which one said; *Wo be to the most Innocent life if God should search into it, without mixtures of mercy.* And therefore we are here to follow S. *Pauls* advice; *Judge your selves and you shall not be judged of the Lord.* The way to prevent Gods anger is to be angry with our selves, and by examining our actions and condemning the Criminal, by being Assessors in Gods Tribunal, at least we shall obtain the favour of the Court. *As therefore, every night we must make our bed the memoriall of our grave, so let our Evening thoughts be an image of the day of judgement.*

5. This advice was so reasonable and proper instrument of vertue, that it was taught even to the Scholers of *Pythagoras* by their Master: '*Let not sleep seize upon the Regions of* '*your senses, before you have three times recalled* '*the conversation and accidents of the day*: Examine what you have committed against the Divine Law, what you have omitted of your duty, and in what you have made use of the Divine Grace to the purposes of vertue and religion, *joyning the Judge reason to the legislative mind or conscience*, that God may reigne there as a Law-giver and a Judge. Then Christs kingdom is set up in our hearts; then we alwayes live in the Eye of our Judge, and live by the measures of reason, religion, and sober counsels.

Hie. Sol.

The

The benefits we ſhall receive by practiſing this advice, in order to a bleſſed death, will alſo adde to the account of reaſon and fair inducements.

The benefits of this exerciſe.

1. By a daily examination of our actions we ſhall the eaſier cure a great ſin and prevent its arrival to become habitual. For [*to examine*] we ſuppoſe to be a relative duty and inſtrumentall to ſomething elſe. We examine our ſelves that we may finde out our failings, and cure them: and therefore if we uſe our remedy when the wound is freſh and bleeding, we ſhall finde the cure more certain, and leſſe painfull. For ſo a Taper when its crown of flames is newly blown off, retains a nature ſo ſymbolical to light, that it will with greedineſſe re-enkindle and ſnatch a ray from the neighbour fire: So is the ſoul of Man, when it is newly fallen into ſin; although God be angry with it, and the ſtate of Gods favour, and its own graciouſneſſe is interrupted, yet the habit is not naturally changed; and ſtill God leaves ſome roots of vertue ſtanding, and the Man is modeſt, or apt to be made aſhamed, and he is not grown a bold ſinner; but if he ſleeps on it, and returns again to the ſame ſin, and by degrees growes in love with it, and gets the cuſtome, and the ſtrangeneſſe of it is taken away, then it is his Maſter, and is ſweld into a heap, and is abetted by uſe, and corroborated by newly entertained principles, and is inſinuated into his Nature, and hath poſſeſſed his affections, and tainted the will and the underſtanding; and by this time a man is in the ſtate of a decay-

ing Merchant, his accounts are so great, and so intricate, and so much in arrear, that to examine it will be but to represent the particulars of his calamity: therefore they think it better to pull the napkin before their eyes, then to stare upon the circumstances of their death.

2. A daily, or frequent examination of the parts of our life will interrupt the proceeding, and hinder the iourney of little sins into a heap. For many dayes do not passe the best persons in which they have not many idle words, or vainer thoughts to sully the fair whitenesse of their souls: Some indiscreet passions, or trifling purposes, some impertinent discontents, or unhandsome usages of their own persons or their dearest Relatives. And though God *is not extreme to mark what is done amisse*, and therefore puts these upon the accounts of his Mercy, and the title of the Crosse, yet in two cases, these little sins combine and cluster; and we know that grapes were once in so great a bunch, that one cluster was the load of two men: that is, 1. When either we are in love with small sins; or 2. When they proceed from a careless and incurious spirit into frequency and continuance. For so the smallest atomes that dance in all the little cels of the world, are so trifling and immaterial that they cannot trouble an eye, nor vex the tendrest part of a wound where a barbed arrow dwelt; yet when by their infinite numbers (as *Melissa* and *Parmenides* affirm) they danced first into order, then into little bodies, at last they made the matter of the world: So are the little indiscretions of our life; *they are always inconsiderable*

rable if they be considered, and contemptible if they be not despised, and God does not regard them if we do. We may easily keep them asunder by our daily or nightly thoughts, and prayers, and severe sentences: But even the least sand can check the tumultuous pride, and become a limit to the Sea, when it is in a heap, and in united multitudes; but if the winde scatter and divide them, the little drops and the vainer froth of the water begins to invade the Strand. Our sighes can scatter such little offences; but then, be sure to breath such accents frequently, lest they knot, and combine, and grow big as the shoar, and we *perish in sand*, in trifling instances. *He that despiseth little things, shall perish by little and little.* So said the son of *Sirach.* Ecclus. 19. 1.

3. A frequent examination of our actions will intenerate and soften our consciences, so that they shall be impatient of any rudenesse or heavier load: And he that is used to shrink when he is pressed with a branch of twining Osier, will not willingly stand in the ruines of a house, when the beam dashes upon the pavement. And, provided that our nice and tender spirit be not vexed into scruple, nor the scruple turn into unreasonable fears, nor the fears into superstition; he that by any arts can make his spirit tender, and apt for religious impressions, hath made the fairest seat for religion, and the unapteſt and unseasiest entertainment for sin, and eternal death, in the whole world.

Qui levi commination pellitur, non opus est ut fortitudine & armis invadatur. Senec.

4. A frequent examination of the smallest parts of our lives is the best instrument to make our repentance particular, & a fit remedy

to

to all the members of the whole body of ſin. For our examination put off to our death-bed of neceſſity brings us into this condition, that very many thouſands of our ſins muſt be (or not be at all) waſhed off with a general repentance; which the more general and indefinite it is, it is ever ſo much the worſe: And if he that repents the longeſt and the oftneſt, and upon the moſt inſtances, is ſtill during his whole life, but an imperfect penitent, and there are very many reſerves left to be wiped off by God's mercies, and to be eaſed by collateral aſſiſtances, or to be groaned for at the terrible day of Judgement; it will be but a ſad ſtory to conſider, that the ſins of a whole life, or of very great portions of it, ſhall be put upon the remedy of one examination, and the advices of one diſcourſe, and the activities of a decayed body, and a weak and an amazed ſpirit. Let us do the beſt we can, we ſhall finde that the meer ſins of ignorance, and unavoidable forgetfulneſſe will be enough to be intruſted to ſuch a bank, and that if a general repentance will ſerve towards their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we ſhall think it to be enough on our death-bed to confeſſe the notorious actions of our lives, (and to ſay [*The Lord be merciful to me for the infinite tranſgreſſions of my life, which I have wilfully or careleſly forgot*] for very many of which, the repentance, the diſtinct, particular, circumſtantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of theſe advantages I ſhall not need to adde, that if we decline or refuſe to call our ſelves frequently to ac-

account, and to use daily advices concerning the state of our souls, it is a very ill signe, that our souls are not right with God, or that they do not dwell in religion. But this I shall say, that they who do use this exercise frequently will make their conscience much at ease by casting out a daily load of humor and surfet, the matter of diseases and the instruments of death. *He that does not frequently search his conscience, is a house without a window*, and like a wilde untutored son of a fond and undiscerning widow.

But if this exercise seem too great a trouble, and that by such advices, religion will seem a burden, I have two things to oppose against it.

1. One is; that we had better bear the burden of the Lord, then the burden of a base and polluted conscience. Religion cannot be so great a trouble as a guilty soul; and whatsoever trouble can be fancied in this or any other action of religion, it is onely to unexperienced persons. It may be a trouble at first, just as is every change, and every new accident: but if you do it frequently and accustom your spirit to it, as the custom will make it easy, so the advantages wil make it delectable; *that* will make it facile as nature, *these* will make it as pleasant and eligible as reward.

Elige vitam optimam, consuetudo faciet jucundissimam. Senec.

2. The other thing I have to say is this: That to examine our lives will be no trouble, if we do not intricate it with businesses of the world, and the Labyrinths of care and impertinent affairs. A man had need have a quiet and disintangled life, who

Securæ & quietæ mentis est in omnes vitæ partes discurrere; occupatorum animi velut sub jugo sunt, respicere non possunt. Seneca.

comes

comes to search into all his actions, and to make judgement concerning his errors and his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoak upon their necks, and cannot look back*; and he that covets many things greedily, and snatches at high things ambitiously, that despises his Neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise, he hath reason to be afraid of his own memory, and to dash his glasse in pieces, because it must needs represent to his own eyes an intolerable deformity. He therfore that resolves to live well whatsoever it costs him; he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world, in all things where prudently he may. But if we do otherwise, we shall finde that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort and full of inconveniencies.

6. For hence it comes that men die so timorously, and uncomfortably, as if they were forced out of their lives by the violencies of an executioner. Then, *without much examination* they remember how wickedly they have lived, without religion, against the laws of the covenant of grace, *without God in the world*; then they see sinne goes off like an amazed, wounded, affrighted person from a lost battel, without honour, without a veil, with nothing but shame & sad remembrances. Then they can consider that if they had lived vertuously, all the trouble and objection of that would now be

be paſt, and all that had remained ſhould be peace and joy, and all that good which dwels within the houſe of God, and *eternal life*. But now they finde *they have done amiſſe and dealt wickedly*, they have no bank of good works, but a huge treaſure of wrath, and they are going to a ſtrange place, and what ſhall be their lot is uncertain; (ſo they ſay, when they would comfort and flatter themſelves) but in truth of religion their portion is ſad and intolerable, without hope, and without refreſhment; and they muſt uſe little filly arts, to make them go off from their ſtage of ſins with ſome handſome circumſtances of opinion: They will in civility be abuſed that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted, and by that time they are gone awhile, they ſee that they deceived themſelves all their dayes, and were by others deceived at laſt.

Let us make it our own caſe; we ſhall come to that ſtate and period of condition, in which wee ſhall be infinitely comforted, if we have lived well, or elſe be amazed and go off trembling, becauſe we are guilty of heaps of unrepented and unforſaken ſins. It may happen wee ſhall not then underſtand it ſo, becauſe moſt men of late ages have been abuſed with falſe principles, and they are taught (or they are willing to believe) that a little thing is enough to ſave them, and that heaven is ſo cheap a purchaſe, that it will fall upon them whether they will or no. The miſery of it is, they will not ſuffer themſelves to be confuted, till it be too late to recant their errour. In the *interim*, they are impatient to be examined,

as

as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a severe reproof, as they do thorns in their beds; and they love to lay aside religion, as a drunken person does to forget his sorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphics of an eternal sorrow. The daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* washed him and the Sun anointed him; but it proved to him but a sad prosperity: for after a long life of constant prosperous successes hee was surprized by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his grease. Such is the condition of those persons who living either in the despight, or in the neglect of religion, lye wallowing in the drunkennesse of prosperity, or worldly cares; they think themselves to be exalted, till the evil day overtakes them; and then they can expound their dream of life to end in a sad and hopelesse death. I remember that *Cleomenes* was called a God by the Egyptians, because when he was hang'd, a serpent grew out of his body, and wraptit self about his head, till the Philosophers of Egypt said, it was natural that from the marrow of some bodies such productions should arise: and it represents the condition of some men, who being dead are esteemed saints and beatified persons, when their heads encircled with dragons, and is entered into the possession of Devils, *that old serpent and deceiver*; For indeed their life was secret, so corrupted, that such serpents fed upon the ruines of the spirit, and the decayes of grace

and reason. To be cosened in making judgements concerning our finall condition is extremely easie, but if we be cosened, we are infinitely miserable.

SECT. III.

Of exercising Charity, during our whole life.

HE that would die well and happily must in his life time according to all his capacities exercise charity; and because Religion is the life of the soul, and charity is the life of religion, the same which gives life to the better part of man which never dies, may obtain of God a mercy to the inferiour part of man in the day of its dissolution.

Respice quid prodest præsentis temporis ævum,
Omne quod est, nihil est, præter amare Deum.

1. Charity is the great chanell through which God passes all his mercy upon mankinde. For we receive absolution of our sins in proportion to our forgiving our brother: this is the rule of our hopes, and the measure of our desire in this world; and in the day of death and judgement the great sentence upon mankinde shall be transacted according to our almes, which is the other part of Charity. Certain it is that God cannot, wil not, never did reject a charitable man in his greatest needs, and in his most passionate prayers; for *God himself is love*, and every degree of charity that dwells in us, is the participation of

Quod expendi habui,
Quod donavi habeo,
Quod negavi punior,
Quod servavi perdidi.

of the divine nature; and therefore when upon our death-bed, a cloud covers our heads, and we are enwrapped with sorrow; when we feel the weight of a sicknesse, and do not feel the refreshing visitations of Gods loving kindnesse; when we have many things to trouble us, and looking round about us, we see no comforter; then call to minde what injuries you have forgiven, how apt you were to pardon all affronts and reall persecutions? how you embraced peace when it was offered you? how you *followed after peace*, when it run from you? and when you are weary of one side, turn upon the other; and remember *the alms*, that by the grace of God, and his assistances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the sentence of dooms-day according to his mercies and thy charity.

2. Charity with its Twin-daughters, *almes* and *forgivenesse*, is especially effectual for the procuring Gods mercies in the day and the manner of our death: *almes deliver from death*, said old *Tobias*, and *almes make an atonement for sins*, said the son of *Sirach*: and so said *Daniel*, and so say all the wise men of the world. And in this sence also is that of S *Peter*, *Love covers a multitude of sins*; and * S *Clement* in his Constitutions gives this counsell; *If you have any thing in your hands, give it that it may work to the remission of thy sins; for by faith and almes sins are purged.* The same also is the counsel of *Salvian*, who wonders that men

Tob. 4. 10 & 12. 9. Ecclus. 3. 30. Dan. 4. 1 Pet. 4. 8 Isai. 1. 17

* Lib. 7. cap. 13. ἐὰν ἔχεις διὰ τῶν χειρῶν σοῦ δὸς ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σοῦ ἐλεημοσύναις γὰρ καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι.

who

who are guilty of great and many sins, will not work out their pardon by alms and mercy. But this also must be added out of the words of *Lactantius*, who makes this rule compleat and usefull; *But think not, that because sins are taken away by alms, that by thy money thou mayest purchase a license to sin. For sins are abolished, if because thou hast sinned thou givest to God, that is*, to Gods poor servants and his indigent, necessitous creatures: But if thou sinnest upon confidence *of giving*, thy sins are not abolished. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent; But to repent is nothing else, but to professe and affirm (that is, to purpose and to make good that purpose) that they will sin no more.

Agere autem pœniten. tiam nihil aliud est quam profiteri & affirmare se non ulterius peccaturum.

Now almes are therefore effective to the abolition and pardon of our sins, because they are preparatory *to*, and impetratory *of* the grace of repentance, and are *fruits of repentance*; and therefore S. *Chrysostom* affirmes, that repentance without almes is dead, and without wings, and can never soar upwards to the element of love. But because they are a part of repentance, and hugely pleasing to Almighty God, therefore they deliver us from the evils of an unhappy and accursed death; for so Christ delivered his Disciples from the sea, when he appeased the storm, though they still sailed in the chanel: and this S. *Hierome* verifies with all his reading and experience, saying, *I do not remember to have read, that ever any charitable person died an evil death*: and although a long experience hath observed Gods mercies to descend upon charitable people like the dew upon *Gideons* fleece when all the world

Orac. 2. de pœnitentia.

Nunquam memini me legisse mala morte mortuum qui libenter opera charitatis exercuit. ad Nepo.

world was dry, yet for this also, we have a promise, which is, not onely an argument of a certain number of years (as experience is) but a security for eternal ages. *Make ye friends of the mammon of unrighteousnesse, that when ye fail they may receive you into everlasting habitations*: When faith fails, and chastity is uselesse, and temperance shall be no more, then charity shall bear you upon wings of cherubins, to the eternal mountain of the Lord. *I have been a lover of mankinde, and a friend, and mercifull, and now I expect to communicate in that great kindnesse which he shewes, that is, the great God and Father of men and mercies*: said *Cyrus* the Persian, on his death-bed.

Luk. 16. 9 ἐγὼ φιλανθρῶπος ἐγενόμην, καὶ νῦν ἡδέως ἀμοὶ δοκῶ κοινωνῆσαι τοῦ εὐεργετοῦντος ἀνθρώπους.

I do not mean this should onely be a death-bed charity, any more then a death-bed repentance; but it ought to be the charity of our life and healthful years; a parting with portions of our goods then, when we can keep them: when wee not first kindle our lights, when we are to descend into our houses of darknesse, or bring a glaring torch suddenly to a dark room, that will amaze the eye and not delight it, or instruct the body; but if our Tapers have in their constant course descended into their grave, crowned all the way with light, then let the death-bed charity be doubled, and the light burn brightest when it is to deck our hearse. But concerning this I shall afterwards give account.

Da dum tempus habes, tibi propria sit manus hæres;
Auferet hoc nemo quod dabis ipse Deo.
Goner. in voce adamant.

SECT.

SECT. IV.

General considerations to enforce the former practises.

THese are the general instruments of preparation, in order to a holy death. It will concern us all to use them *diligently* and *speedily*; for *we must be long in doing that which must be done but once*; and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state. *Seneca* said well, There is no Science or Art in the world so hard as to live and die well: The professors of other arts are vulgar and many, but he that knows how to do this business is certainly instructed to eternity. But then let me remember this, that a wise person will also put most upon the greatest interest. Common prudence will teach us this. No man will hire a Generall to cut wood, or shake hay with a Scepter, or spend his soul and all his faculties upon the purchase of a cockleshell, but he will fit instruments to the dignity and exigence of the design; and therefore since heaven is so glorious a state, and so certainly designed for us, if we please, let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenuous faculties toward the arriving thither, whither *if we do come*, every

Quod sæpe fieri non potest fiat diu. Senec.

Nullius rei quam vivere difficilior est scientia. Professores aliarum artium vulgo multiq; sunt Senec.

Nunc ratio nulla est res standi nulla facultas Æternas quoniam pœnas in morte timendum. Lucret.

every minute will infinitely pay for all the troubles of our whole life: *If we do not*, we shall have the reward of fools, * an unpitied and an upbraided misery.

* Virtutem videant intabescantq; relicta.

To this purpose I shall represent the state of dying and dead men in the devout words of some of the Fathers of the Church, whose sense I shall exactly keep; but change their order, that by placing some of their dispersed meditations into a chain, or sequell of discourse, I may with their precious stones make an *Union*, and compose them into a jewel; for though the meditation is plain and easie, yet it is affectionate, and materiall, and true, and necessary.

The circumstances of a dying mans sorrow and danger.

When the sentence of death is decreed and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accidents of the agony, and last contentions of the soul, and the reluctancies and unwillingnesses of the body. The forehead washt with a new and stranger baptisme, besmeared with a cold sweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholsome smoak; the eyes dim as a sullied mirror, or the face of heaven when God shews his anger in a prodigious storm; the feet cold, the hands stiffe, the Physitians despairing, our friends weeping, the rooms dressed with darkness and sorrow, and the exteriour parts betraying what are the violence

Nilus.

violences which the ſoul and ſpirit ſuffer; the nobler part like the lord of the houſe, being aſſaulted by exteriour rudeneſſes, and driven from all the out-works; at laſt, faint and weary, with ſhort and frequent breathings, interrupted with the longer accents of ſighes, without moiſture, but the excreſcencies of a ſpilt humour, when the pitcher is broken at the ciſterne; it retires to its laſt fort, *the heart*, whither it is purſued and ſtormed, and beaten our, as when the barbarous Thracian ſacked the glory of the Grecian Empire. Then calamity is great, and ſorrow rules in all the capacities of man: then the mourners weep, becauſe it is civil, or becauſe they need thee, or becauſe they fear, but who ſuffers for thee with a compaſſion ſharp as is thy pain? Then the noiſe is like the faint eccho of a diſtant valley, and few hear, and they will not regard *thee*, who ſeemeſt like a perſon void of underſtanding, and of a departing intereſt. *Verè tremendum eſt mortis ſacramentum* But theſe accidents are common to all that die, and when a ſpeciall providence ſhall diſtinguiſh them, they ſhall die with eaſie circumſtances; but as no piety can ſecure it, ſo muſt no confidence expect it, but wait for the time, and accept the manner of the diſſolution. But that which diſtinguiſhes them is this. S. Baſil.

Hee that hath lived a wicked life, if his conſcience be alarmed, and that hee does not die like a Wolf, or a Tigre without ſenſe or remorſe of all his wildneſſe, and his injury, his beaſtly nature, and deſert, and untilled manners, if he have but ſenſe of what he is going to ſuffer, or what he may expect to be his portion, then we may imagine the terrour

of their abused fancies, how they see affrighting shapes, and because they fear them, they feel the gripes of Devils, urging the unwilling souls from the kinder and fast embraces of the body, calling to the grave, and hasting to judgement, exhibiting great bills of uncancelled crimes, awaking and amazing the conscience, breaking all their hope in pieces, and making faith useless and terrible, because the malice was great and the charity was none at all. Then *they look for some to have pity on them, but there is no man.* No man dares be their pledge, *No man can redeem their soul,* which now feels what it never feared. Then the tremblings and the sorrow, the memory of the past sin, and the fear of future pains, and the sense of an angry God, and the presence of some Devils consigne him to the eternall company of all the damned and accursed spirits: then they want an Angel for their guide, and the Holy Spirit for their comforter, and a good conscience for their testimony, and Christ for their advocate, and they die and are left in prisons of earth or air, in secret and undiscerned regions to weep and tremble, and infinitely to fear the coming of the day of Christ; at which time they shall be brought forth to change their condition into a worse, where they shall for ever feel more then we can beleeve or understand.

S Chrysostomus.

Ephræm Syrus.

But when a good man dies; one that hath lived innocently, or made *joy in Heaven* at his timely and effective repentance, and in whose behalf the Holy Jesus hath interceded prosperously, and for whose intercst the Spirit makes interpellations with groans and sighs unutterable, and in whose defence the Angels drive away

away the Devils on his death-bed, because his sins are pardoned, and because hee resisted the Devil in his life time, and fought successfully, and persevered unto the end, then the joyes break forth through the clouds of sickness, and the conscience stands upright, and confesses the glories of God, and owns so much integrity that it can hope for pardon, and obtain it too: Then the sorrows of the sickness, and the flames of the Feaver, or the faintness of the consumption do but untie the soul from its chain, and let it go forth, first into liberty, and then to glory; for it is but for a little while that the face of the skie was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watry eye, and then shine without a tear; but it is an infinite refreshment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his lust, the noblest sacrifice to God in which he most delights, that we have given him our wills, and killed our appetites for the interest of his services; then all the trouble of that is gone, and what remains is a portion in the inheritance of Jesus, of which he now talkes no more as a thing at distance, but is entring into the possession. When the veil is rent, and the prison doors are open at the presence of Gods Angel, the soul goes forth full of hope, sometimes with evidence, but alwayes with certainty in the thing, and instantly it passes into the throngs of Spirits, where angels meet it singing, and the Devils flock with malitious and vile purposes, desiring

S. Martyrius. S. Eustratius Martyr.

to lead it away with them into their houses of sorrow; there they see things which they never saw, and hear voices which they never heard: There the Devils charge them with many sins; And the Angels remember that themselves rejoyced when they were repented of. Then the Devils aggravate and describe all the circumstances of the sin, and adde calumnies, and the Angels bear the soul forward still, because their Lord doth answer for them: Then the Devils rage and gnash their teeth: they see the soul chast and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace: Then the soul passes forth and rejoyces, passing by the Devils in scorne and triumph; being securely carried into the bosome of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared, and then they shall feast and sing, rejoyce and worship for * ever and ever. Fearfull and formidable to unholy persons is the first meeting with spirits in their separation. But the victory which holy souls receive by the mercies of Jesus Christ, and the conduct of Angels is a joy that we must not understand till we feel it: and yet which by an early and a persevering piety we may secure: but let us enquire after it no further, because it is secret.

Chrysostomus

* μεγίστη τῶν ἀρετῶν θεοσέβεια δι' ἧς ἀθανατίζεται ἡ ψυχὴ

Philo.

CHAP.

CHAP. III.

Of the ſtate of ſickneſſe, and the temptations incident to it with their proper remedies.

SECT. I.

Of the ſtate of ſickneſſe.

Adams ſinne brought death into the world, and man did die the ſame day in which he ſinned, according as God had threatned: He did not die, as death is taken for a ſeparation of ſoul and body; that is not death properly; but the ending of the laſt act of death: juſt as a man is ſaid to be *born* when hee ceaſes any longer to be *borne* in his mothers womb. But whereas to man was intended a life long and happy, without ſickneſſe, ſorrow, or infelicity, and this life ſhould be lived here or in a better place, and the paſſage from one to the other ſhould have been eaſie, ſafe and pleaſant, now that man ſinned, he fell from that ſtate to a contrary.

If *Adam* had ſtood hee ſhould *not alwayes* have lived in this world; for this world was

not a place capable of giving a dwelling to all those myriads of men and women which should have been born in all the generations of infinite and eternal ages; for so it must have been, if man had not died at all, nor yet have removed hence at all: Neither is it likely that mans innocence should have lost to him all possibility of going thither, where the duration is better, measured by a better time, subject to fewer changes, and which is now the reward of a returning vertue, which in all natural senses is lesse then innocence, save that it is heightned by Christ to an equality of acceptation with the state of innocence: But so it must have been, that his innocence should have been punished with an eternal confinement to this state, which in all reason is the lesse perfect, the state of a traveller, not of one possessed of his inheritance. It is therefore certain Man should have changed his abode: for so did *Enoch*, and so did *Elias*, and so shall all the world that shall be alive at the day of judgement: *They shall not die, but they shall change* their place, and their abode, their duration and their state, and all this without death.

That death therefore which God threatned to *Adam* and which passed upon his posterity, is not the going out of this world, but *the manner of going*. If he had staid in innocence, he should have gone from hence placidly, and fairly, without vexatious and afflictive circumstances; he should not have died by sickness, misfortune, defect, or unwillingness; but when he fell, then he began to die; *the same day*, (so said God:) and that must needs be true: and therefore it must mean, that upon that

Prima quæ vitam dedit, hora carpsit. Hercul. Tur.

that very day he fell into an evil and dangerous condition; a ſtate of change and affliction; then death began, that is, the man began to die by a natural diminution, and aptneſſe to diſeaſe and miſery. His firſt ſtate was and ſhould have been (ſo long as it laſted) a happy duration; His ſecond was a daily and miſerable change; and this was the dying properly.

Naſcentes morimur finiſq; ab origine pendet. Manil.

This appears in the great inſtance of *damnation*, which in the ſtile of Scripture is called eternal death; not becauſe it kils or ends the duration; it hath not ſo much good in it; but becauſe it is a perpetual infelicity; Change or ſeparation of ſoul and body is but accidental to death. Death may be with, or without either: but the formality, the curſe and the ſting of death, that is, miſery, ſorrow, fear, diminution, defect, anguiſh, diſhonour, and whatſoever is miſerable, and afflictive in nature, that is death: death is not an action, but a whole ſtate and condition; and this was firſt brought in upon us by the offence of one man.

But this went no further then thus to ſubject us to temporal infelicity. If it had proceeded ſo as was ſuppoſed, Man had been much more miſerable; for man had more then one original ſin in this ſence: and though this death entred firſt upon us by *Adams* fault, yet it came neerer unto us, and increaſed upon us by the ſins of more of our forefathers. For *Adams* ſin left us in ſtrength enough to contend with humane calamities for almoſt a thouſand years together. But the ſins of his children, our forefathers, took off from us half the ſtrength about the time of the flood;

and then fell from 500. to 250. & from thence to 120. and from thence to threescore and ten, so often halfing it, till it is almost come to nothing. But by the sins of men in the severall generations of the world, *death*, that is, misery and disease, is hastned so upon us, that we are of a contemptible age; and because we are to die by suffering evils, and by the daily lessening of our strength and health; this death is so long a doing, that it makes so great a part of our short life useless and unserviceable, that we have not time enough to get the perfection of a single manufacture; but ten or twelve generations of the world must go to the making up of one wise man, or one excellent Art: and in the succession of those ages, there happens so many changes and interruptions, so many warres and violencies, that seven years fighting sets a whole Kingdom back in learning and vertue, to which they were creeping, it may be, a whole age.

And thus also we do evil to our posterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all they to theirs, who by sins caused God to shorten the life, and multiply the evils of mankinde: and for this reason it is, the world grows worse and worse, because so many originall sins are multiplied, and so many evils from Parents descend upon the succeeding generations of men, that they derive nothing from us but original misery.

But he who restored the law of Nature, did also restore us to the condition of Nature; which being violated by the introduction of death, Christ then repaired when he suffered and overcame death for us: that is, he hath taken away the unhappinesse of sickness, and the

the ſting of death, and the diſhonour of the grave, of diſſolution and weakneſſe, of decay and change; and hath turned them into acts of favour, into inſtances of comfort, into opportunities of vertue; Chriſt hath now knit them into roſaries, and coronets, he hath put them into promiſes and rewards, hee hath made them part of the portion of his elect; they are *inſtruments*, and *earneſts*, and *ſecurities*, and *paſſages* to the greateſt perfection of humane nature, and the Divine promiſes. So that it is poſſible for us now to be reconciled to ſickneſſe; *It came in by ſin, and therefore is cured when it is turned into vertue*; and although it may have in it the uneaſineſſe of labour, yet it will not be uneaſie as ſin, or the reſtleſſeneſſe of a diſcompoſed conſcience: If therefore we can well manage our ſtate of ſickneſſe, *that we may not fall by pain, as we uſually do by pleaſure*, we need not fear; for no evil ſhall happen to us.

SECT. II.

Of the firſt temptation proper to the ſtate of ſickneſſe; Impatience.

MEn that are in health are ſevere exactors of patience at the hands of them that are ſick, and they uſually judge it not by terms of relation, between God and the ſuffering man; but between him and the friends that ſtand by the bed-ſide. It will be therefore neceſſary that we truly underſtand to what

duties and actions the patience of a ſick man ought to extend.

1. Sighes and groans, ſorrow and prayers, humble complaints, and dolorous expreſſions are the ſad accents of a ſick mans language; for it is not to be expected that a ſick man ſhould act a part of patience with a countenance like an Orator, or grave like a Dramatick perſon. It were well if all men could bear an exteriour decencie in their ſickneſſe, and regulate their voice, their face, their diſcourſe, and all their circumſtances by the meaſures, and proportions of comlineſſe and ſatisfaction to all the ſtanders by. But this would better pleaſe them then aſſiſt him; the ſick man would do more good to others, then he would receive to himſelf.

Ejulatu, queſtu, gemitu, fremitibus reſonando multum flebiles voces refert Cic. Tuſc

2. Therefore, ſilence and ſtill compoſures, and not complaining, are no parts of a ſick mans duty; they are not neceſſary parts of patience: We finde that *David roared for the very diſquietneſſe of his ſickneſſe*; and he lay *chattering like a ſwallow*, and *his throat was dry* with calling for help upon his God. Thats the proper voice of ſickneſſe; and certain it is, that the proper voyces of ſickneſſe are expreſſely *vocal*, and *petitory* in the ears of God, and call for pity in the ſame accent, as the cries and oppreſſions of Widows and Orphans do for vengeance upon their perſecutors, though they ſay no Collect againſt them. For there is *the voyce of man*, and there is *the voyce of the diſeaſe*, and God hears both; And the louder the diſeaſe ſpeaks, there is the greater need of mercy and pity, and therefore God will the ſooner hear it. *Abels blood had a voice* and cried to God, and *humility hath a voice*

Concedendum eſt gementi.

and

and cries so loud to God, that *it pierces the clouds*; and so hath every sorrow, and every sickness: and when a man cries out, and complains but according to the sorrows of his pain, it cannot be any part of a culpable impatience, but an argument for pity.

—Flagrantior æquo
Non debet dolor esse viri nec vulnere major.
Ju. Sat. 13.

3. Some mens senses are so subtile, and their perceptions so quick and full of relish, and their spirits so active, that the same load is double upon them, to what it is to another person; and therefore comparing the expressions of the one to the silence of the other, a different judgement cannot be made concerning their patience: Some natures are querulous, and melancholy, and soft, and nice, and tender, and weeping, and expressive; others are sullen, dull, without apprehension, apt to tolerate and carry burdens; and the crucifixion of our Blessed Saviour falling upon a delicate and virgin body, of curious temper, and strict, equall composition, was naturally more full of torment then that of the ruder theeves, whose proportions were courser and uneven.

4. In this case it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable then an even temper in our whole life, and in every action: but this evenness cannot be kept unless every man follows his own nature, without striving to imitate the circumstances of another: and what is so in the thing it self, ought to be so in our

Omnino si quicquam est decorum nihil est profecto magis, quam æquabilitas universæ vitæ, tum singularum actionum: quam autem conservare non possis si aliorum naturam imitans omittas tuam.

judgements concerning the things. We must not call any one impatient if he be not silent in a feaver as if he were asleep, or as if he were dull, as *Herods* son of Athens.

5. Nature in some cases hath made cryings out, and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions when they threw their fatall nets that they might load their enemy with the snares and weights of death, they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them: so it is in the endurance of some sharp pains, the complaints and shrikings, the sharp groans, and the tender accents send forth the afflicted spirits and force a way that they may ease their oppression and their load, that when they have spent some of their sorrows, by a sally forth, they may returne better able to fortifie the heart. Nothing of this is a certain *signe*, much lesse *an action* or *part* of impatience; and when our blessed Saviour suffered his last, and sharpest pang of sorrow, *he cried out with a loud voice*, and resolved to die, and did so.

Quia profundenda voce omne corpus intenditur venitq; plaga vehementior. Cic. Tusc

SECT. III.

Constituent or integrall parts of patience.

1. THat we may secure our patience, we must take care that *our complaints be without despair*. Despair sins against the reputation of Gods goodnesse, and the efficacy of all our

our old experience: By deſpair we deſtroy the greateſt comfort of our ſorrows, and turn our ſickneſſe into the ſtate of Devils, and periſhing ſouls. No affliction is greater then deſpair, for that is it which makes hell fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervals of ſickneſſe with a worſe torture; it makes all ſpirituall arts uſeleſſe, and the office of ſpiritual comforters and guides to be impertinent.

Againſt this, *hope* is to be oppoſed; and its proper acts as it relates to the vertue and exerciſe of patience are; 1 Praying to God for help and remedy; 2 ſending for the guides of ſouls; 3 uſing all holy exerciſes and acts of grace, proper to that ſtate; which who ſo does hath not the impatience of deſpair; every man that is patient hath hope in God in the day of his ſorrows.

2. Our complaints in ſickneſſe muſt be *without murmure.* Murmur ſins againſt Gods providence and government: by it we grow rude, and like the falling Angels, diſpleaſed at Gods ſupremacy: and nothing is more unreaſonable: it talks againſt God, for whoſe glory all ſpeech was made; it is proud and phantaſtic, hath better opinions of a ſinner then of the Divine Juſtice, and would rather accuſe God then himſelf.

Againſt this is oppoſed that part of patience which reſignes the man into the hands of God; ſaying with old *Eli*, *It is the Lord, let him do what he will*; and [*Thy will be done in earth as it is in heaven*] and ſo by admiring Gods juſtice and wiſdom, does alſo diſpoſe the ſick perſon for receiving Gods mercy; and ſecures him the rather in the grace of God. The

proper

proper acts of this part of patience are, 1. To confesse our sins and our own demerits. 2. It increases and exercises humility. 3. It loves to sing praises to God, even from the lowest abysse of humane misery.

3. Our complaints in sickness must be *without peevishness*. This sins against civility, and that necessary decency, which must be used toward the ministers and assistants. By peevishness we increase our own sorrowes, and are troublesome to them that stand there to ease ours. It hath in it harshness of nature, and ungentleness, wilfulness, and Phantastic opinions, morosity and incivility.

Against it are opposed obedience, tractability, easiness of perswasion, aptness to take counsel. The acts of this part of patience are, 1. To obey our Physitians. 2. To treat our persons with respect to our present necessities. 3. Not to be ungentle, and uneasy to the ministers, and nurses that attend us; But to take their diligent and kinde offices as sweetly as we can, and to bear their indiscretions, or unhandsome accidents contentedly and without disquietness within, or evil language, or angry words without. 4. Not to use unlawfull means for our recovery.

Vide Chap. 4. Sect. 1.

If we secure these particulars, we are not lightly to be judged of, by noises and postures, by colours and images of things, by paleness, or tossings from side to side. For it were a hard thing that those persons who are loaden with the greatest of humane calamities, should be strictly tyed to ceremonies and forms of things. He is patient that calls upon God, that hopes for health or heaven, that believes God is wise and just in sending him af-

afflictions; that confesses his sins and accuses himself, and justifies God; that expects God will turn this into good; that is civill to his Physitians and his servants; that converses with the guides of souls, the ministers of religion; and in all things submits to Gods will; and would use no indirect means for his recovery; but had rather be sick and die, then enter at all into Gods displeasure.

SECT. IV.

Remedies against impatience, by way of consideration.

AS it happens concerning death, so it is in sickness which is deaths handmaid. It hath the fate to suffer calumny and reproach, and hath a name worse then its nature.

1. For there is no sickness so great but children endure it, and have natural strengths to bear them out quite through the calamity, what period soever nature hath allotted it. Indeed they make no reflexions upon their sufferings, and complain of sickness with an uneasie sigh, or a natural groan, but consider not what the sorrows of sickness mean; and so bear it by a direct sufferance, and as a pillar bears the weight of a roof: But then why cannot we bear it so too? For this which we call a reflexion upon, or a considering of our sickness, is nothing but a perfect instrument of trouble, and consequently a temptation to impatience. It serves no end of nature, it may be avoided, and we may consider it onely as an expression of Gods Anger, and an emis-

emissary, or procurator of repentance. But all other considering it, except where it serves the purposes of medicine and art, is nothing, but under the colour of reason, an unreasonable device to heighten the sickness, and increase the torment. But then, as children want this act of reflex perception, or reasonable sense wherby their sickness becomes lesse pungent and dolorous; so also do they want the helps of reason, whereby they should be able to support it. For certain it is, reason was as well given us to harden our spirits and stiffen them in passions and sad accidents, as to make us bending and apt for action: and if in men God hath heightned the faculties of apprehension, he hath increased the auxiliaries of reasonable strengths; that Gods rod, and Gods staffe might go together, and the beam of Gods countenance may as well refresh us with its light, as scorch us with its heat. But poor children that endure so much, have not inward supports and refreshments to bear them through it; they never heard the sayings of old men, nor have been taught the principles of severe philosophy, nor are assisted with the results of a long experience, nor know they how to turn a sickness into vertue, and a Feaver into a reward; nor have they any sense of favours, the remembrance of which may alleviate their burden; and yet nature hath in them teeth and nails enough to scratch, and fight against the sickness, and by such aids as God is pleased to give them, they wade thorow the storm, and murmur not: and besides this yet, although

Prætulerim de lirus inersq; videri,
Dum mea delectant mala me, vel denique fallant,
Quam sapere & ringi.
Hor. lib. 2. ep. 2.

although infants have not such brisk perceptions upon the stock of reason, they have a more tender feeling upon the accounts of sense, and their flesh is as uneasy by their natural softnesse and weak shoulders, as ours by our too forward apprehensions. Therefore bear up: either you or I, or some man wiser, and many a woman weaker then us both, or the very children have endured worse evil then this that is upon thee now.

Στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ.
Τέτλαθι δὴ κραδίη, καὶ κύντερον ἄλλο ποτ' ἔτλης.

Ulysses apud Hom.

That sorrow is hugely tolerable which gives its smart but by instants and smallest proportions of time. No man at once feels the sicknesse of a week, or of a whole day; but the smart of an instant: and still every portion of a minute, feels but its proper share; and the last groan ended all the sorrow of its peculiar burden: and what minute can that be, which can pretend to be intolerable? and the next minute is but the same as the last: and the pain flowes like the drops of a river, or the little shreds of time: and if we do but take care of the present minute, it cannot seem a great charge, or a great burden; but that care will secure our duty, if we still will but secure the present minute.

3. If we consider how much men can suffer if they list, and how much they do suffer for great and little causes, and that no causes are greater then the proper causes of patienee in sicknesse (that is necessity and religion) we cannot without huge shame to our nature, to our persons, and to our manners complain of this tax and impost of nature. This experience

ence added ſomething to the old Philoſophy. When the Gladiators were expoſed naked to each others ſhort ſwords, and were to cut each others ſouls away in portions of fleſh, as if their forms had been as diviſible as the life of worms: they did not ſigh or groan, it was a ſhame to decline the blow, but according to the juſt meaſures of art. The women that ſaw the wound ſhrike out; & he that receives it holds his peace. They did not only ſtand bravely, but would alſo fall ſo; and when he was down, ſcorn'd to ſhrink his head, when the inſolent conquerer came to lift it from his ſhoulders: and yet this man in his firſt deſigne, onely aimed at liberty; and the reputation of a good fencer; and when he ſunk down, he ſaw he could onely receive the honour of a bold man; the noiſe of which he ſhall never hear, when his aſhes were crammed in his narrow Urne. And what can we complain of the weakneſſe of our ſtrengths, or the preſſures of diſeaſes, when we ſee a poor ſouldier ſtand in a breach almoſt ſtarved with cold and hunger; and his cold apt to be relieved onely by the heats of Anger, a Feaver or a fired muſket? and his hunger ſlacked by a greater pain, and a huge fear? this man ſhall ſtand in his arms and wounds, *patiens liminis atq; ſolis*, pale and faint, weary and watchfull; and at night ſhall have a bullet pulled out of his fleſh, and ſhivers from his bones, and endure his mouth to be ſewed up from a violent rent to its own dimenſion, and all this for a man whom he never ſaw, or if he did, was not noted by him; but one that ſhall

Spectatores vociferantur, ictus tacet.

Qui mediocris gladiator ingemuit? Quis vultum mutavit unquam? Quis non modo ſtetit, verum etiam decubuit turpiter? Tuſc. Qu. lib. 2.

shall condemn him to the gallowes if he runs from all this misery. It is seldom that God sends such calamities upon men, as men bring upon themselves, and suffer willingly. But that which is most considerable, is, that any passion and violence upon the spirit of man makes him able to suffer huge calamities, with a certain constancy and an unwearied patience. *Scipio Africanus* was wont to commend that saying in *Xenophon*, that the same labours of warfare were easier for to a General then to a common souldier, because he was supported by the huge appetites of honour, which made his hard marches nothing but steppings forward, and reaching at a triumph. Did not the Lady of *Sabinus* for others interest bear twins privately and without groaning? Are not the labours and cares, the spare diet, and the waking nights of covetous and adulterous, of ambitious and revengefull persons, greater sorrows and of more smart then a Feaver, or the short pains of childe-birth? what will not tender women suffer to hide their shame? And if vice, and passion, lust, and inferiour appetites can supply to the tendereſt persons strengths more then enough, for the sufferance of the greatest natural violences, can we suppose that honesty and religion, and the grace of God are more nice, tender, and effeminate?

4. Sickneſſe is the more tolerable because it cures very many evils, and takes away the sense of all the crosse fortunes which amaze the spirits of some men, and transport them certainly beyond all the limits of patience. Here all losses and disgraces, domestick cares and publick evils, the apprehensions of pity, and

and a ſociable calamity, the fears of want, and the troubles of ambition, lie down and reſt upon the ſick mans pillow. One fit of the ſtone takes away from the fancies of men, all relations to the world and ſecular intereſts; at leaſt they are made dull and flat, without ſharpneſſe and an edge.

And he that ſhall obſerve the infinite variety of troubles which afflicts ſome buſie perſons, & almoſt all men in very buſie times, will think it not much amiſſe that thoſe huge numbers were reduced to certainty, to method, and an order; and there is no better compendium for this, then that they be reduced to one. And a ſick man ſeems ſo unconcerned in the things of the world, that although this ſeparation be done with violence; yet it is no otherwiſe then all noble contentions are, and all honours are purchaſed, and all vertues are acquired, and all vices mortified, and all appetites chaſtiſed, and all rewards obtained: there is infallibly to all theſe a difficulty and a ſharpneſſe annexed, without which there could be no proportion between a work and a reward. To this adde, that ſickneſſe does not take off the ſenſe of ſecular troubles, and worldly cares from us, by imploying all the perceptions, and apprehenſions of men, by filling all faculties with ſorrow, and leaving no room for the leſſer inſtances of troubles; as little rivers are ſwallowed up in the Sea: But ſickneſſe is a meſſenger of God, ſent with purpoſes of abſtraction and ſeparation, with a ſecret power and a proper efficacie to draw us off from unprofitable and uſeleſſe ſorrows: and this is effected *partly* by reaſon that it repreſents the uſeleſſeneſſe of the

the things of this world, and that there is a portion of this life in which honours and things of the world cannot serve us to many purposes, partly by preparing us to death, and telling us that a man shall descend thither whence this world cannot redeem us, & where the goods of this world cannot serve us.

5. And yet after all this, sickness leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a healthless body, and a sad disease do seldome make men weary of this world; but still they would fain find an excuse to live. The gout, the stone, and the toothach, the *sciatica*, sore eyes, and an aking head, are evils indeed; But such, which rather then die, most men are willing to suffer, and *Mecenas* added also a wish, rather to bee crucified then to die; and though his wish was low, timerous, and base, yet wee find the same desires in most men, dressed up with better circumstances. It was a cruell mercy in *Tamerlan* who commanded all the leprous persons to bee put to death, as wee knock some beasts quickly on their head, to put them out of pain, and lest they should live miserably. The poor men would rather have endured another leprosie, and have more willingly taken two diseases then one death; therefore *Cæsar* wondered that the old crazed souldier begged leave he might kill himself, and asked him, *Dost thou think then to be more alive then now thou art?* Wee do not die suddenly, but wee descend to death by steps, and slow passages; and therefore men (so long as they are sick) are unwilling to proceed and go forward in the finishing that sad employment,

Debilem facito manu debilem pede, coxa, lubricos qnate dentes, vita dum supereſt, bene eſt.

Hanc mihi, vel acutam, si das, sustineo crucem. Sen. ep. 101.

imployment. Between a diſeaſe and death, there are many degrees, and all thoſe are like the reſerves of evil things, the declining of every one of which is juſtly reckoned amongſt thoſe good things, which alleviate the ſickneſſe and make it tolerable. Never account that ſickneſſe intolerable, in which thou hadſt rather remain, then die: And yet if thou hadſt rather die then ſuffer it, the worſt of it that can be ſaid is this, that this ſickneſſe is worſe then death; that is, it is worſe then that which is the beſt of all evils, and the end of all troubles; and then you have ſaid no great harme againſt it.

Improbæque Tigres indulgent patientiam flagello

6. Remember that thou art under a ſupervening neceſſity. *Nothing is intolerable that is neceſſary*; and therefore when men are to ſuffer a ſharp inciſion, or what they are pleaſed to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this ſickneſſe upon thee by the condition of Nature (for every flower muſt wither and droop) it is alſo bound upon thee by ſpeciall providence, and with a deſigne to try thee, and with purpoſes to reward and to crown thee. Theſe cords thou canſt not break, and therefore lie thou down gently, and ſuffer the hand of God to do what he pleaſe, that at leaſt thou mayeſt ſwallow an advantage, which the care and ſevere mercies of God forces down thy throat.

Impiger & fortis virtute coacta.

7. Remember that all men have paſſed this way, the braveſt, the wiſeſt, and the beſt men, have been ſubject to ſickneſſe and ſad diſeaſes, & it is eſteemed a prodigy, that a man ſhould live to a long age and

Cerno equidem gemina conſtratos morte Philippos
Theſſaliæque rogos & funera gentis Iberæ.

and not be sick: and it is recorded for a wonder concerning *Xenophilus* the Musitian, that he lived to 106 years of age in a perfect and continuall health: [a] No story tells the like of a Prince, or a great or a wise person; unlesse we have a minde to believe the tales concerning *Nestor* and the *Euboean Sibyl*, or reckon *Cyrus* of Persia, or *Masinissa* the Mauritanian to be rivals of old age, or that *Argantonius* the Tartessian King did really outstrip that age, according as his story tells, reporting him to have *reigned 80 years, and to have lived 120. Old age and healthfull bodies are seldome made the appendages to great fortunes: and under so great, and so universall precedents, so common fate of men, he that will not suffer his portion, deserves to be something else then a man, but nothing that is better [b].

[a] Rara est in nobilitate senectus.

* Cicero de senect.

8. We finde in story that many Gentiles who walked by no light but that of reason, opinion, and humane examples, did bear their sickneſse nobly, and with great contempt of pain, and with huge interests of vertue. When *Pompey* came from Syria and called at Rhodes, to see *Posidonius* the Philosopher, he found him hugely afflicted with the gout, and expressed his sorrow, that he could not hear his Lectures from which by this pain he must needs be hindred. *Posidonius* told him, *but you may hear me for all this*; and he discours'd excellently in the midst of his tortures, even then, *when the torches were put to his feet*, that *nothing was good but what was honest*; and therefore *nothing could be an evil, if it were not criminal*, and summed up his Lectures with this saying; *O pain, in vain doest thou attempt me; for I will never confesse thee to be an evil as long as*

[b] Ferre quam fortem patiuntur omnes nemo recusat.

Tusc. l. 2. Cum faces doloris admoverentur.

as I can honeſtly bear thee. And when *Pompey* himſelf was deſperately ſick at Naples, the *Neapolitans* wore crowns and triumphed; and the men of *Puteoli* came to congratulate his ſickneſſe, not becauſe they loved him not, but becauſe it was the cuſtome of their countrey to have better opinions of ſickneſſe then we have. The boyes of *Sparta* would at their Altars endure whipping till their very entrails ſaw the light thorow their torn fleſh; and ſome of them to death, without crying or complaint. *Cæſar* would drink his potions of Rhubarb rudely mixt, and unfitly allayed with little ſippings, and taſted the horror of the medicine ſpreading the loathſomneſſe of his phyſick ſo, that all the parts of his tongue and palate might have an intire ſhare: and when *C. Marius* ſuffered the veins of his leg to be cut out for the curing his gout, and yet ſhrunk not, he declared not onely the rudeneſſe of their phyſick, but the ſtrength of a mans ſpirit, if it be contracted and united by the aids of reaſon or Religion, by reſolution or any accidentall harſhneſſe, againſt a violent diſeaſe.

9. All impatience howſoever expreſſed, is perfectly uſeleſſe to all purpoſes of eaſe, but hugely effective to the multiplying the trouble; and the impatience and vexation is another, but the ſharper diſeaſe of the two; it does miſchief *by it ſelf*, and miſchief *by the diſeaſe*. For *men grieve themſelves as much as they pleaſe*, and when by impatience they put themſelves into the retinue of ſorrows, they become ſolemne mourners. For ſo have I ſeen the rayes of the Sun or Moon daſh upon a brazen veſſel whoſe lips kiſſed the face of thoſe

Tantum doluerunt, quantum doloribus ſe inſeruerunt. S. Aug.

Virgil. l.8. v.22.

thoſe waters that lodged within its boſome, but being turned back and ſent off with its ſmooth pretences, or rougher waftings, it wandred about the room and beat upon the roof, and ſtill doubled its heat and motion: So is a ſickneſſe and a ſorrow entertained by an unquiet and a diſcontented man, turned back either with anger, or with excuſes; but then the pain paſſes from the ſtomack to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to conſideration, from thence to ſorrow, and at laſt ends in impatience, and uſeleſſe murmur, and all the way the man was impotent and weak; but the ſickneſſe was doubled and grew imperious and tyrannicall over the ſoul and body. *Maſſurius Sabinus* tells, that the image of the goddeſſe *Angerona* was with a muſler upon her mouth placed upon the Altar of *Volupia*, to repreſent, that thoſe perſons who bear their ſickneſſes and ſorrows without murmur, ſhall certainly paſſe from ſorrow to pleaſure, and the eaſe and honours of felicity; but they that with ſpite and indignation bite the burning coal, or ſhake the yoak upon their necks, gall their ſpirits, and fret the ſkin, and hurt nothing but themſelves.

Ceu rore ſe es viret, ſic creſcunt rigui triſtis fletibus
Urget lachryma lachrymam
Fecunduſque ſui ſe numerat dolor:
Quem fortuna ſemel virum udo degenerem lumine viderit.
Illum ſæpe ferit.

Levius fit patientia quicquid corrigere eſt nefas.

10. Remember that this ſickneſſe is but for a ſhort time; If it be ſharp, it will not laſt long; If it be long, it will be eaſie and very tolerable. And although S. *Eadfine* Archbiſhop of *Canterbury* had twelve yeers of ſickneſſe, yet all that while he ruled his Church

prudently, gave example of many vertues, and after his death was enrolled in the Calender of Saints, who had finished their course prosperously. Nothing is more unreasonable then to intangle our spirits in wildnesse, and amazement, like a Partrich fluttering in a net, which she breaks not, though she breaks her wings.

SECT. V.

Remedies against Impatience by way of exercise.

THe fittest instrument of esteeming sicknesse easily tolerable, is to remember that which indeed makes it so; and that is, that God doth minister proper aids and supports to every of his servants whom he visits with his rod. He knows our needs, he pities our sorrows, he relieves our miseries, he supports our weaknesse, he bids us ask for help, and he promises to give us all that, and he usually gives us more, and indeed it is observable, that no story tells of any godly man, who living in the fear of God fell into a violent and unpardoned impatience in his naturall sicknesse, if he used those means which God and his holy Church have appointed. We see almost all men bear their last sickness *with sorrowes* indeed, but *without violent passions*; and unlesse they fear death violently, they suffer the sickness with some indifferency; and it is a rar

a rare thing to see a man who enjoyes his reason in his sickness, to expresse the proper signes of a direct and solemn impatience. For when God layes a sickness upon us, he seizes commonly on a mans spirits, which are the instruments of action and businesse; and when they are secured from being tumultuous, the sufferance is much the easier; and therefore sickness secures all that, which can do the man mischief. It makes him tame and passive, apt for suffering, and confines him to an unactive condition. To which if we adde, that God then commonly produces fear, and all those passions which naturally tend to humility and poverty of spirit, we shal soon perceive by what instruments God verifies his promise to us, (which is the great security for our patience, and the easinesse of our condition) that *God will lay no more upon us then he will make us able to bear, but together with the affliction he wil finde a way to escape*: Nay, if any thing can be more then this; we have two or three promises, in which we may safely lodge our selves, and roul from off our thorns and finde ease and rest: God hath *promised to be with us in our trouble*, and *to be with us in our prayers*, and *to be with us in our hope* and *confidence*.

1 Cor. 10.13.

Psal. 9.9. Mat.7.7. Jam.1.13 Psal. 31. 19,24. Psal.31. 21,22.

2. Prevent the violence and trouble of thy spirit by an act of thanksgiving; for which in the worst of sicknesses thou canst not want cause, especially if thou remembrest that this pain is not an eternall pain. *Blesse God for that*; But take heed also lest you so order your affairs that you passe from hence to an eternall sorrow. If that be hard, this will be intolerable; But as for the present evil, a few dayes will end it.

3. Remember that thou art a man, and a Chriſtian: as *the Covenant of nature* hath made it *neceſſary*, ſo *the Covenant of grace* hath made it to be *choſen* by thee, to be a ſuffering perſon: either you muſt renounce your religion, or ſubmit to the impoſitions of God, and thy portion of ſufferings. So that here we ſee our advantages, and let us uſe them accordingly. The barbarous and warlike Nations of old, could fight well and willingly, but could not bear ſickneſſe manfully. The Greeks were cowardly in their fights, as moſt wiſe men are, but becauſe they were learned and well taught, they bore their ſickneſſe with patience and ſeverity. The *Cimbrians* and *Celtiberians* rejoyce in battell like Gyants, but in their diſeaſes they weep like Women. Theſe according to their inſtitution and deſignes had unequall courages, and accidentall fortitude; but ſince our Religion hath made *a covenant of ſufferings*; and the great buſineſſe of our lives is *ſufferings*, and moſt of the vertues of a Chriſtian are *paſſive graces*, and all the promiſes of the Goſpel are paſſed upon us, through *Chriſts Croſſe*, we have a neceſſity upon us to have an equall courage in all the variety of our ſufferings: for without an univerſall fortitude we can do nothing of our dutie.

4. Reſolve to do as much as you can: for certain it is, wee can ſuffer very much, if wee liſt; and many men have afflicted themſelves unreaſonably by not being ſkilfull to conſider how much their ſtrength and ſtate could permit; and our fleſh is nice and imperious, crafty to perſwade Reaſon, that ſhe hath more neceſſities then indeed belong to her, and that

ſhe

ſhe demands nothing ſuperfluous: ſuffer as much in obedience to God as you can ſuffer for neceſſity, or paſſion, fear or deſire. And if you can for one thing, you can for another, and there is nothing wanting but the minde. Never ſay; *I can do no more, I cannot endure this.* For God would not have ſent it, if he had not known thee ſtrong enough to abide it; onely he that knows thee well already, would alſo take this occaſion to make thee know thy ſelf. But it will be fit that you pray to God to give you a diſcerning ſpirit, that you may rightly diſtinguiſh *juſt neceſſity* from *the flattery* and fondneſſes of fleſh and blood.

5. Propound to your eyes and heart the example of the holy Jeſus upon the croſſe; he endured more for thee then thou canſt either for thy ſelf or him: and remember that if we be put to ſuffer, and do ſuffer *in a good cauſe*, or *in a good manner*, ſo that in any ſenſe your ſufferings be conformable to his ſufferings, or can be capable of being united to his, we ſhall reign together with him. *The high way of the Croſſe* which the King of ſufferings hath troden before us, is the way *to eaſe, to a kingdom*, and *to felicity*.

6. The very ſuffering is a title to an excellent inheritance: for, *God chaſtens every ſon whom he receives*, and if we be not chaſtiſed, *we are baſtards and not ſons*: and be confident, that although God *often* ſends pardon without correction, yet he *never* ſends correction without pardon, unleſſe it be thy fault: and therefore take every or any affliction as an earneſt peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can ſend as its inſtrument or

condition. Suffer therefore God to choose his own circumstances of adopting thee, and be content to be under discipline when the reward of that is, *to become the son of God*: and by such inflictions he hewes and breaks thy body, first dressing it to funeral, and then preparing it for immortality: and if this be the effect or the designe of Gods love to thee; let it be occasion of thy love to him: and remember that the truth of love is hardly known, but by somewhat that puts us to pain.

7. Use this as a punishment for thy sins; and so God intends it most commonly; that is certain, if therefore thou submittest to it, thou approvest of the divine judgement: and no man can have cause to complain of any thing, but of himself; if either he believes God to be just, or himself to be a sinner: if he either thinks he hath deserved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the last instance, and the last opportunity that ever God will give thee to exercise any vertue, to do him any service, or thy self any advantage; be careful that thou loosest not this; for to eternall ages, this never shall return again.

9. Or if thou peradventure shalt be restored to health, be careful that in the day of thy thanksgiving, thou mayest not be ashamed of thy self, for having behaved thy self poorly and weakly upon thy bed: it will be a sensible and excellent comfort to thee, and double upon thy spirit, if when thou shalt worship God for restoring thee, thou shalt also remember that thou didst do him service in thy suffering, and tell, that God was hugely gracious

to

to thee in giving thee the opportunity of a vertue, at ſo eaſie a rate as a ſickneſſe, from which thou didſt recover.

10. Few men are ſo ſick, but they believe that they may recover; and we ſhall ſeldom ſee a man lie down with a perfect perſuaſion that it is his laſt hour; for many men have been ſicker, and yet have recovered; but whether thou doeſt or no, thou haſt a vertue to exerciſe, which may be a handmaid to thy patience. *Epaphroditus* was ſick, ſick unto death, and yet God had mercy upon him; and he hath done ſo to thouſands, to whom he found it uſeful in the great order of things, and the events of univerſal providence. If therefore thou deſireſt to recover, here is cauſe enough of hope; and hope is deſigned in the arts of God and of the Spirit, to ſupport patience. But if thou recovereſt not, yet there is ſomething that is matter of joy naturally, and very much Spiritually if thou belongeſt to God, and *joy* is as certain a ſupport to patience, as *hope*; and it is no ſmall cauſe of being pleaſed, when we remember that if we recover not, our ſickneſſe ſhall the ſooner ſit down in reſt and joy. For recovery by death, as it is eaſier and better then the recovery by a ſickly health, ſo it is not ſo long in doing: it ſuffers not the tedionſneſſe of a creeping reſtitution, nor the inconvenience of Surgeons and Phyſicians, watchfulneſſe and care, keepings in, and ſuffering trouble, fears of relapſe and the little reliques of a ſtorm.

11. While we hear, or uſe, or think of theſe remedies, part of the ſickneſſe is gone away, and all of it is paſſing. And if by ſuch inſtruments we ſtand armed and ready dreſſed be-

Nulla mihi nova nunc facie inopinaq; ſurgit
Omnia præcepi atq; animo mecum ante revolvi.
Virgil. lib. 6.

fore hand, wee ſhall avoid the miſchiefs of amazements and ſurprize; while the accidents of ſickneſſe are ſuch as were expected, and againſt which wee ſtood in readineſſe with our ſpirits, contracted, inſtructed and put upon the defenſive.

12 But our patience will be the better ſecured, if we conſider that it is not violently tempted by the uſual arreſts of ſickneſſe; for patience is with reaſon demanded while the ſickneſſe is tolerable; that is, ſo long as the evil is not too great; but if it be alſo eligible, and have in it ſome degrees of good, our patience will have in it the leſſe difficulty, and the greater neceſſity. This therefore will be a new ſtock of conſideration. *Sickneſſe is in many degrees eligible to many men, and to many purpoſes.*

SECT. VI.

Advantages of ſickneſſe.

1. I Conſider: one of the great felicities of heaven conſiſts in an immunity from ſin: then we ſhall love God without mixtures of malice; then we ſhall enjoy without envy; then we ſhall ſee fuller veſſels running over with glory, and crowned with bigger circles, and this we ſhall behold without ſpilling from our eyes (thoſe veſſels of joy and grief) any ſigne of anger, trouble or a repining ſpirit: our paſſions ſhall be pure, our charity without fear,

ſear, our deſire without luſt, our poſſeſſions all our own, and all in the inheritance of Jeſus, in the richeſt ſoil of Gods eternal kingdom. Now half of this reaſon which makes heaven ſo happy by being innocent, is alſo in the ſtate of ſickneſſe, making the furrowes of old age ſmooth, and the groans of a ſick heart apt to be joyned to the muſick of Angels; and though they ſound harſh to our untuned ears and diſcompoſed Organs, yet thoſe accents muſt needs be in themſelves excellent which God loves to hear, and eſteems them as *prayers* and *arguments of pity*, inſtruments of mercy and grace, and preparatives to glory.

In ſickneſſe, the ſoul begins to dreſſe her ſelf for immortality: and firſt ſhe unties the ſtrings of vanity that made her upper garment cleave to the world and ſit uneaſie. Firſt ſhe puts off the light and phantaſtic ſummer robe of luſt, and wanton appetite, and as ſoon as that *Ceſtus*, that laſcivious girdle is thrown away, then the *reins chaſten us and give us warning in the night*: then that which called us formerly to ſerve *the manlineſſe of the body*, and *the childiſhneſſe of the ſoul*, keeps us waking, to divide the hours with the intervals of prayer, and to number the minutes with our penitential groans: Then the fleſh ſits uneaſily and dwels in ſorrow, and then the ſpirit feels it ſelf at eaſe, freed from the petulant ſollicitations of thoſe paſſions which in health were as buſie and as reſtleſſe as atomes in the ſun, alwayes dancing and alwayes buſie and never ſitting down till a ſad night of grief and uneaſineſſe draws the vail, and lets them die alone in ſecret diſhonour.

2. Next to this; *the soul by the help of sickneſſe knocks off the fetters of pride and vainer complacencies.* Then ſhe drawes the curtains and ſtops the lights from coming in, and takes the pictures down, thoſe phantaſtic images of ſelf-love, and gay remembrances of vain opinion, and popular noiſes. Then the Spirit ſtoops into the ſobrieties of humble thoughts, and feels corruption chiding the forwardneſſe of fancy, and allaying the vapours of conceit and factious opinions. For humility is the ſouls grave into which he enters, not to die, but to meditate and interre ſome of its troubleſome appendages. There ſhe ſees the duſt, and feels the diſhonours of the body, and reads the Regiſter of all its ſad adherencies; and then ſhe layes by all her vain reflexions, beating upon her Chryſtal and pure mirrour from the fancies of ſtrength and beauty, and little decayed prettineſſes of the body. And when in ſickneſſe we forget all our knotty diſcourſes of Philoſophy, and a Syllogiſme makes our head ake, and we feel our many and loud talkings ſerved no laſting end of the ſoul, no purpoſe that now we muſt abide by; and that the body is like to deſcend to the land, where all things are forgotten, then ſhe layes aſide all her remembrances of applauſes, all her ignorant confidences, and cares onely to *know Chriſt Jeſus and him crucified*, to know him plainly, and with much heartineſſe, and ſimplicity. And I cannot think this to be a contemptible advantage; for ever ſince man tempted himſelf by his impatient deſires of knowing, and being as God,

Nunc feſtinatos nimium tibi ſentit honores
Actaq; laurifera damnat Syllana juventæ
Lucan. lib. 8.

Man

Man thinks it the fineſt thing in the world to know much, and therefore is hugely apt to eſteem himſelf better then his brethren, if he knowes ſome little impertinencies, and them imperfectly, and that with infinite uncertainty; But God hath been pleaſed with a rare art to prevent the inconveniencies apt to ariſe by this paſſionate longing after knowledge; even by giving to every man a ſufficient opinion of his own underſtanding; and who is there in the world that thinks himſelf to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wiſe enough, and every man believes his own opinion the ſoundeſt, and if it were otherwiſe, men would burſt themſelves with envy, or elſe become irrecoverable ſlaves to the talking and diſputing man. But when God intended this permiſſion to be an antidote of envy, and a ſatisfaction and allay to the troubleſome appetites of knowing, and made that this univerſal opinion by making men in ſome proportions equal ſhould be a keeper out, or a great reſtraint to ſlavery and tyranny reſpectively, Man (for ſo he uſes to do) hath turned this into bitterneſſe: for when nature had made ſo juſt a diſtribution of underſtanding, that every man might think he had enough, he is not content with that, but will think he hath more then his brother: and whereas it might well be imployed in reſtraining ſlavery, he hath uſed it to break off the bands of all obedience, and it ends in pride and ſchiſmes, in hereſies and tyrannies: and it being a ſpiritual evil, it growes upon the ſoul with old age and flattery, with health and the ſupports of a proſperous fortune. Now beſides the direct

operations of the Spirit, and a powerful grace, there is in nature left to us no remedy for this evil, but a sharp sickness, or an equal sorrow, and allay of fortune; and then we are humble enough to ask counsel of a despised Priest, and to think that even a common sentence from the mouth of an appointed comforter streams forth more refreshment then all our own wiser, and more reputed discourses. Then our understandings and our bodies peeping thorow their own breaches see their shame and their dishonour, their dangerous follies, and their huge deceptions, and they go into the clefts of the rock, and every little hand may cover them.

Ubi jam validis quassatum est viribus ævi
Corpus & obtusis ceciderunt viribus artus
Claudicat ingenium, delirat linguaque mensque.
Lucr. l. 3.

3. Next to these; *As the soul is still undressing, she takes off the roughnesse of her great and little angers, and animosities,* and receives the oil of mercies, and smooth forgivenesse, fair interpretations, and gentle answers, designes of reconcilement, and Christian atonement in their places. For so did the wrastlers in *Olympus*, they stripped themselves of al their garments, and then anointed their naked bodies with oil, smooth and vigorous, with contracted nerves and enlarged voice, they contended vehemently, till they obtained their victory, or their ease, and a crown of Olive, or a huge pity was the reward of their fierce contentions. Some wise men have said, that anger sticks to a mans nature as inseparably as other vices do to the manners of fools, and that anger is never quite

Quatenus excidi penitus vitium iræ.
Cætera item nequeunt stultis hærentia.
Hor. l. 1. sat. 3.

quite cured; but God that hath found out remedies for all diseases, hath so ordered the circumstances of man, that in worser sort of men, anger and great indignation consume and shrivell into little peevishnesses and uneasie accents of sickness, and spend themselves in trifling instances: and in the better and more sanctified, it goes off in prayers, and alms, and solemn reconcilement: And however, the temptations of this state, such I mean which are proper to it, are little and inconsiderable: The man is apt to chide a servant too bitterly, and to be discontented with his nurse, or not satisfied with his Physitian, and he rests uneasily and (poor man) nothing can please him; and indeed these little undecencies must be cured and stopped, lest they run into an inconvenience. But sickness is in this particular a little image of the state of blessed Souls, or of *Adams* early morning in Paradise, free from the troubles of lust, and violencies of anger, and the intricacies of ambition, or the restlessnesse of covetousnesse. For though a man may carry all these along with him into his sickness, yet there he will not finde them, and in despite of all his own malice, his soul shall finde some rest from labouring in the galleys, and baser captivity of sin: and if we value those moments of being in the love of God, and in the kingdom of grace, which certainly are the beginnings of felicity, we may also remember that the not sinning actually, is one step of innocence; and therefore that state is not intolerable, which by a sensible trouble, makes it in most instances impossible to commit those great sins, which make death, and hell, and horrid

horrid damnations. And then let us but adde this to it, that God sends sicknesses, but he never causes sin; that God is angry with a sinning person, but never with a man for being sick; that sin causes God to hate us, and sickneſſe causes him to pity us; that all wise men in the world choose trouble rather then dishonour; affliction rather then baseneſſe; and that sickneſſe stops the torrent of sin, and interrupts its violence; and even to the worst men, makes it to retreat many degrees; we may reckon sickneſſe amongst good things, as we reckon Rhubarb, and Aloës, and childbirth, and labour, and obedience, and discipline: These are unpleasant, and yet safe; they are troubles in order to blessings, or they are securities from danger, or the hard choices of a lesse, and a more tolerable evil.

4. Sickneſſe is in some sense eligible, because it is the opportunity and the proper scene of exercising * some vertues. It is that agony in which men are tried for a crown; and if we remember what glorious things are spoken of *the grace of faith*, that it is the life of just men, the restitution of *the dead in trespasses and sins*, the justification of a sinner, the support of the weak, the confidence of the strong, the magazine of promises, and the title to very glorious rewards; we may easily imagine that it must have in it a work and a difficulty in some proportion answerable to so great effects. But when we are bidden to believe strange propositions, we are put upon it when we cannot judge, and those propositions have possessed our

* Nolo quod cupio statim tenere
Nec victoria mi placet parata.
Petron.

our diſcerning faculties, and have made a party there, and are become domeſtick before they come to be diſputed, and then the articles of faith are ſo few, and are made ſo credible, and in their event and in their object are ſo uſefull and gaining upon the affections, that he were a prodigie of man, and would be ſo eſteemed, that ſhould in all our preſent circumſtances diſbelieve any point of faith: and all is well as long as the Sun ſhines, and the fair breath of heaven gently wafts us to our own purpoſes. But if you will try the excellency, and feel the work of faith, place the man in a perſecution, let him ride in a ſtorm, let his bones be broken with ſorrow, and his eyelids looſened with ſickneſſe, let his bread be dipped in tears, and all the daughters of Muſick be brought low; Let God commence a quarrell againſt him, and be bitter in the accents of his anger or his diſcipline, then God tries your faith. Can you then truſt his goodneſſe, & believe him to be a Father when you groan under his rod? Can you rely upon al the ſtrange propoſitions of Scripture, and be content to periſh if they be not true? Can you receive comfort in the diſcourſes of death and heaven, of immortality, and the reſurrection of the death of Chriſt, and conforming to his ſufferings? Truth is; there are but two great periods, in which faith demonſtrates it ſelf to be a powerfull, and mighty grace; and they are, *perſecution* and *the approaches of death*, for *the paſſive part*: and *a temptation*, for *the active*. In the dayes of pleaſure and the night of pain, faith is to fight her *agoniſticon*, to contend for maſtery: and faith overcomes all alluring and fond temptations to ſin, and

faith

faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises we learn to despise the world, choosing those objects which faith discovers; and by expectation of the same promises, we are comforted in all our sorrowes, and enabled to look thorow and see beyond the cloud: but the vigor of it is pressed, and called forth, when all our fine discourses come to be reduced to practice. For in our health and clearer dayes, it is easie to talk of putting trust in God: we readily trust him for life when we are in health; for provisions when wee have fair revenues; and for deliverance when wee are newly escaped, but let us come to sit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the storm arise, and the keels tosse till the cordage crack, or that all our hopes bulge under us, and descend into the hollownesse of sad misfortunes; then can you believe, when you neither hear, nor see, nor feel any thing but objections? This is the proper work of sickness: faith is then brought into the theatre, and so exercised, that if it abides but to the end of the contention, we may see that work of faith which God will hugely crown. The same I say of *hope*, and of *charity*, or *the love of God*, and of *patience*, which is a grace produced from the mixtures of all these: they are *vertues which are greedy of danger.* And no man was ever honoured by any wise or discerning person for dining upon Persian Carpets, nor rewarded with a crown for being at

Mors ipsa beatior inde est
Quod per cruciamina lethi
via panditur ardua justis
& ad astra doloribus itur.
Prud. hymn. in exeq. defunct.

Virtutes avidæ periculi Monstrant quam non pœniteat tanto pretio æstimasse virtutem
Senec.

at eaſe. It was the fire that did honour to *Mutius Scevola*, poverty made *Fabritius* famous, *Rutilius* was made excellent by baniſhment, *Regulus* by torments, *Socrates* by priſon, *Cato* by his death: and God hath crowned the memory of *Job* with a wreath of glory, becauſe he ſate upon his dunghill wiſely and temperatly: and his potſheard and his groans mingled with praiſes and juſtifications of God, pleaſed him like an Anthem ſung by Angels in the morning of the reſurrection. God could not chooſe but be pleaſed with the delicious accents of Martyrs, when in their tortures they cried out nothing but [*Holy Jeſus*] and [*bleſſed be God*] and they alſo themſelves who with a hearty reſignation to the Divine pleaſure can delight in Gods ſevere diſpenſation, will have the tranſportations of Cherubins, when they enter into the joyes of God. If God be delicious to his ſervants when he ſmites them, he will be nothing but raviſhments and extaſies to their ſpirits when he refreſhes them with overflowings of joy, in the day of recompences. *No man is more miſerable then he that hath no adverſity*; that man is not tried whether he be good or bad; and God never crowns thoſe vertues which are onely *faculties*, and *diſpoſitions*: but *every act* of vertue is an ingredient into reward. And we ſee many children fairly planted, whoſe parts of nature were never dreſſed by art, nor called from the furrowes of their firſt poſſibilities by diſcipline, and inſtitution, and

Non enim hilaritate nec laſcivia, nec riſu, aut joco comite levitatis ſed ſæpe etiam triſtes firmitate & conſtantia ſunt beati.

Cicer. de fin. l. 2.

Nihil infelicius eo, cui nihil unquam contigit adverſi. Non licuit illi ſe experiri.

Senec.

and they dwell for ever in ignorance, and converſe with beaſts: and yet if they had been dreſſed and exerciſed, might have ſtood at the chairs of Princes, or ſpoken parables amongſt the rulers of cities? Our vertues are but in the ſeed, when the grace of God comes upon us firſt: but this grace muſt be thrown into broken furrowes, and muſt *twice feel the cold, and twice feel the heat*, and be ſofined with ſtorms and ſhowers, and then it will ariſe into fruitfulneſſe and harveſts: And what is there in the world to diſtinguiſh vertues from diſhonours, or the valour of *Cæſar* from the ſoftneſſe of the Egyptian Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any thing but ſenſuality, if it were the entertainment of our ſenſes and fond deſires; and *Apicius* had been the nobleſt of all the Romans, if feeding a great appetite and deſpiſing the ſeverities of temperance had been the work and proper imployment of a wiſe man. But otherwiſe do fathers, and otherwiſe do mothers handle their children: Theſe ſoften them with kiſſes and imperfect noiſes, with the pap and breaſt milk of ſoft endearments, they reſcue them from Tutors, and ſnatch them from diſcipline, they deſire to keep them fat and warm, and their feet dry and their bellies full; and then the children govern, and cry, and prove fools, and troubleſome, ſo long

Illa ſeges votis reſpondet avari
Agricolæ, bis quæ ſolem, bis frigora ſenſit.
Virgil. Georg. 1.

Languent per inertiam ſaginata, nec labore tantum, ſed mole & ipſo ſui onere deficiunt.
Senec.

long as the feminine republike does endure. But fathers becauſe they deſigne to have their children wiſe and valiant, apt for counſel, or for arms, ſend them to ſevere governments, and tie them to ſtudy, to hard labour, and afflictive contingencies. They rejoyce when the bold boy ſtrikes a lyon with his hunting ſpear, and ſhrinks not when the beaſt comes to affright his early courage. Softneſſe is for ſlaves and beaſts, for minſtels and uſeleſſe perſons, for ſuch who cannot aſcend higher then the ſtate of a fair oxe, or a ſervant entertained for vainer offices: But the man that deſignes his ſon for noble imployments, to honours, and to triumphs, to Conſular dignities and preſidences of councels, loves to ſee him pale with ſtudy or painting with labour, hardned with ſufferance or eminent by dangers: and ſo God dreſſes us for heaven He loves to ſee us ſtrugling with a diſeaſe, and reſiſting the Devil, and conteſting againſt the weakneſſes of nature, and againſt hope to believe in hope, reſigning our ſelves to Gods will, praying him to chooſe for us, and dying in all things but *faith* and *its bleſſed conſequents*, *ut ad officium cum periculo ſimus prompti*; and the *danger* and the *reſiſtance* ſhal endeare the office. For ſo have I known the boyſterous north-wind paſſe thorough the yielding aire which opened its boſome, and appeaſed its violence by entertaining it with eaſie compliance in all the regions of its reception. But when the ſame breath of Heaven hath been

Callum per injurias ducunt.

Ut ſit luminis atque aquæ cœleſtis patiens latus.

Modeſtia filiorum delectantur, vernularum licentia & canum non puerorum.

Ventus ut amittit vires niſi robore denſæ
Occurrunt ſilvæ ſpatio diffuſus inani.
Lucan.

Marcet ſine adverſario virtus,

been checked with the ſtiffeneſſe of a tower, or the united ſtrength of a wood; it grew mighty, and dwelt there, and made the higheſt branches ſtoop, and make a ſmooth path for it on the top of all its glories: So is ſickneſſe, and ſo is the grace of God. When ſickneſſe hath made the difficulty, then Gods grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then ſhewes its biggeſt glory, when it hath the greateſt difficulty to Maſter, the greateſt weakneſſes to ſupport, the moſt buſie temptations to conteſt with: For ſo God loves that *his ſtrength ſhould be ſeen in our weakneſſe*, and our danger. Happy is that ſtate of life in which our ſervices to God are the deareſt, and the moſt expenſive.

Lætius eſt quoties magno tibi conſtat honeſtum

5. Sickneſſe hath ſome degrees of eligibility, at leaſt by an after-choice; becauſe to all perſons which are within the poſſibilities and ſtate of pardon, it becomes a great inſtrument of pardon of ſins. For as God ſeldom rewards here and hereafter too: So it is not very often that he puniſhes in both ſtates; In great and final ſins he doth ſo; but we finde it expreſſed onely in the caſe of the ſin againſt the Holy Ghoſt, *which ſhall never be forgiven in this world, nor in the world to come*; that is, it ſhall be puniſhed in both worlds, and the infelicities of this world ſhall but uſher in the intolerable calamities of the next. But this is in a caſe of extremity, and in ſins of an unpardonable malice: In thoſe leſſer ſtages of death which are deviations from the rule, and not a deſtruction and perfect antinomy to the whole inſtitution; God very often ſmites with his rod of ſickneſſe, that he

he may not for ever be ſlaying the ſoul with eternall death. *I will viſit their offences with the rod, and their ſin with ſcourges: Nevertheleſſe my loving kindneſſe will I not utterly take from him: nor ſuffer my truth to fail.* And there is in the New Teſtament *a delivering over to Satan,* and a conſequent *buffeting* for the mortification of the fleſh indeed; but *that the ſoul may be ſaved in the day of the Lord.* And to ſome perſons the utmoſt proceſſe of Gods anger reaches but to a ſharp ſickneſſe, or at moſt, but to a temporall death, and then the *little momentany anger* is ſpent, and expires in reſt, and a quiet grave. *Origen,* S. *Auſtin,* and *Caſſian* ſay concerning *Ananias* and *Sapphira*, that they were ſlain with a ſudden death, that by ſuch a judgement their ſin might be puniſhed, and their guilt expiated, and their perſons reſerved for mercy in the day of judgement. And God puts off many of his children from the land of the living; and yet when they are numbred amongſt our dead, he findes them in the book of life, written amongſt thoſe that ſhall live to him for ever: and thus it happened to many new Chriſtians in the Church of Corinth for the little undecencies, and diſorders in the circumſtances of receiving the holy Sacrament. S. *Paul* ſayes; [that *many amongſt them were ſick, many were weak, and ſome were fallen aſleep*] He expreſſes the divine anger againſt thoſe perſons in no louder accents; which according to the ſtile of the

Pſ. 89. 33.

1 Cor. 5. 5

1 Tim. 1. 20.

Digni erant in hoc ſæculo recipere peccatum ſuum, ut mundiores exeant ab hac vita, mundati caſtigatione ſibi illata per mortem communem, quoniam credentes erant in Chriſtum

S. *Aug. l.* 3. *c.* 1. *contr. Parmen. & Caſſian. collat.* 6. *c.* 11.

1 Cor. 11. 30.

the New Teſtament, where all the great tranſactions of duty and reproof are generally made upon the ſtock of *Heaven*, and *Hell* is plainly a *reſerve*, and a *period* ſet to the declaration of Gods wrath. For God knowes that the torments of hell are ſo horrid, ſo inſupportable a calamity, that he is not eaſie and apt to caſt thoſe ſouls, which he hath taken ſo much care, and hath been at ſo much expence to ſave, into the eternal never dying flames of Hell, lightly, for ſmaller ſins, or after a fairly begun repentance, and in the midſt of holy deſires to finiſh it: But God takes ſuch penalties, and exacts ſuch fines of us, which we may pay, *ſalvo contenemento* ſaving the main ſtake of all, even our *precious ſouls*. And therefore S. *Auguſtine* prayed to God in his penitential ſorrowes. *Here O Lord, burn and cut my fleſh that thou mayeſt ſpare me for ever.* For ſo ſaid our bleſſed Saviour, *Every ſacrifice muſt be ſeaſoned with ſalt, and every ſacrifice muſt be burnt with fire*, that is, we muſt abide in the ſtate of grace, and if we have committed ſins we muſt expect to be put into the ſtate of affliction, and yet the ſacrifice will ſend up a right and untroubled cloud, and a ſweat ſmell to joyn with the incenſe of the Altar, where the eternall Prieſt offers a never ceaſing ſacrifice. And now I have ſaid a thing againſt which there can be no exceptions, and of which no juſt reaſon can make abatement. For when ſickneſſe which is the condition of our nature is called for, with purpoſes of redemption; when we are ſent to death to ſecure eternal life, when God ſtrikes us that he may ſpare us, it ſhewes that we have done things which he eſſentially hates, and therefore we muſt be ſmitten with the

the rod of God: but *in the midst of judgement God remembers mercy* and makes the rod to be medicinal, and like the rod of God in the hand of *Aaron* to shoot forth buds, and leaves, and Almonds, hopes, and mercies and eternall recompences in the day of restitution. This is so great a good to us, if it be well conducted in all the chanels of its intention and designe, that if we had put off the objections of the flesh with abstractions, contempts and separations, so as we ought to do, were as earnestly to be prayed for, as any gay blessing that crowns our cups with joy and our heads with garlands and forgetfulnesse. but this was it which I said, that this may, nay that it ought to be chosen, at least by an *after-election*: for so said S. *Paul*, *If we judge our selves we shall not be condemned of the Lord*, that is, if we judge our selves worthy of the sicknesse; if we acknowledge and confesse Gods justice in smiting us, if we take the rod of God in our own hands, & are willing to imprint it in the flesh, *we are workers together with God*, in the infliction, and then the sicknes beginning, and being managed in the vertue of repentance, and patience and resignation and charity, will end in peace and pardon and justification, and consignation to glory. That I have spoken truth I have brought Gods Spirit speaking in Scripture for a witnesse. But if this be true, there are not many states of life that have advantages which can out-weigh this great instrument of security to our final condition. *Moses died at the mouth of the Lord*; said the story; *he died with the kisses of the Lords mouth*, (so the Chaldee Paraphrase) it was the greatest act of kindnesse that God did to his servant *Moses*; Deut. 34. 5.

Moses; *he kissed him and he died*: But I have some things to observe for the better finishing this consideration.

1. All these advantages and lessenings of evil in the state of sickness are only upon the stock of vertue, and religion. There is nothing can make sickness in any sense eligible, or in many senses tolerable but onely the grace of God; that onely turns sickness into easiness and felicity: which also turnes it into vertue. For whosoever goes about to comfort a vitious person when he lies sick upon his bed, can onely discourse of the necessities of nature, of the unavoidableness of the suffering, of the accidental vexations and increase of torments by impatience, of the fellowship of all the sons of *Adam*, and such other little considerations, which indeed if sadly reflected upon and found to stand alone, teach him nothing, but the degree of his calamity, and the evill of his condition; and teach him such a patience, and minister to him such a comfort which can only make him to observe decent gestures in his sickness, and to converse with his friends and standers by so as may do them comfort, and ease their funeral and civil complaints; but do him no true advantage. For all that may be spoken to a beast when he is crowned with hair laces and bound with fillets to the Altar, to bleed to death to appease the anger of the Deity, and to ease the burden of his Relatives. And indeed what comfort can hee receive, whose sickness as it looks back is an effect of Gods indignation, and fierce vengeance, and if

Hæc clementia non paratur arte
Sed norunt cui serviunt leones.

Si latus aut renes morbo tentantur acuto.

Quære fugam morbo. Vis recte vivere? quis non?
Si virtus hoc una potest dare, fortis omnis
Hoc age deliciis
Hor. l. 1. *ep.* 6.

if it goes forward and enters into the gates of the grave is a beginning of a ſorrow that ſhall never have an ending. But when the ſickneſſe is a meſſenger ſent from a chaſtiſing Father; when it firſt turns into degrees of innocence, and then into vertues, and thence into pardon, this is no miſery, but ſuch a method of the Divine œconomy, and diſpenſation, as reſolves to bring us to heaven without any new impoſitions, but meerly upon the ſtock and charges of nature.

2. Let it be obſerved that theſe advantages which ſpring from ſickneſſe, are not in all inſtances of vertue, nor to all perſons. Sickneſſe is the proper ſcene for patience, and reſignation, for all the paſſive graces of a Chriſtian, for faith and hope, and for ſome ſingle acts of the love of God. But *ſickneſſe is not a fit ſtation for a penitent*; and it can ſerve the ends of the grace of *repentance* but *accidentally*: Sickneſſe may * begin a repentance, if God continues life, and if we cooperate with the Divine grace: or ſickneſſe may help to alleviate the wrath of God and to facilitate the pardon, if all the other parts of this duty be performed in our healthful ſtate; ſo that it may ſerve at the entrance in, or at the going out. But ſickneſſe at no hand is a good ſtage to repreſent all the ſubſtantiall parts of this duty: 1. It invites to it, 2. It makes it appear neceſſary, 3. It takes off the fancies of vanity, 4. It attempers the ſpirit, 5. It cures hypocriſie, 6. It tames the fumes of pride, 7. It is the ſchool of patience, 8. And by taking us from off the b'ſker reliſhes of the wor'd, it makes us with more guſt to taſte the things of the Spirit: and all this,

* Nec tamen putaverant ad rem pertinere ubi inciperent quod placuerat ut fieret.

this, only when God fits the circumſtances of the ſickneſſe, ſo as to conſiſt with acts of reaſon, conſideration, choice, and a preſent and reflecting minde: which then God ſends when he means that the ſickneſſe of the body ſhould be the cure of the ſoul. But let no man ſo rely upon it, as by deſigne, to truſt the beginning, the progreſſe, and the conſummation of our piety to ſuch an eſtate which for ever leaves it unperfect: and though to ſome perſons it addes degrees, and miniſters opportunities, and exerciſes ſingle acts with great advantage, *in paſſive graces*, yet it is never an intire or ſufficient inſtrument for the change of our condition, from the ſtate of death *to the liberty* and life *of the ſons of God*.

3. It were good if we would tranſact the affairs of our ſouls with nobleneſſe and ingenuity, and that we would by an early and forward religion prevent the neceſſary arts of the Divine providence. It is true, that God cures ſome by inciſion, by fire and torments, but theſe are ever the more obſtinate and more unrelenting natures. God's providence is not ſo afflictive and full of trouble as that it hath placed ſickneſſe and infirmity amongſt things ſimply neceſſary; and in moſt perſons it is but a fickly and an effeminate vertue which is imprinted upon our ſpirits with fears and the ſorrowes of a feaver, or a peeviſh conſumption. It is but a miſerable remedy to be beholding to a ſickneſſe for our health, and though it be better to ſuffer the loſſe of a finger, then that the arm and the whole body ſhould putrifie, yet even then alſo it is a trouble, and an evil to loſe a finger. He that mends with ſickneſſe pares the nails of the beaſt,

Neq; tam adverſa unquam videbitur ab opere ſuo providentia ut debilitas inter optima inventa ſit.

beaſt, when they have already torn off part of the fleſh: But he that would have a ſickneſſe become a clear and an entire bleſſing, a thing indeed to be reckoned among the good things of God, and the evil things of the world, muſt lead an holy life, and judge himſelf with an early ſentence, and ſo order the affairs of his ſoul, that in the uſuall method of Gods ſaving us, there may be nothing left to be done, but that ſuch vertues ſhould be exerciſed which God intends to crown: and then, as when the Athenians upon a day of battell with longing and uncertain ſouls ſate in their Common-hall expecting what would be the ſentence of the day, at laſt received a meſſenger, who onely had breath enough left him to ſay, [*We are conquerours*] and ſo died: So ſhall the ſick perſon, who hath *fought a good fight, and kept the faith*, and onely waits for his diſſolution, and his ſentence, breaths forth his ſpirit, with the accents of a conquerour, and his ſickneſſe and his death ſhall onely make the mercy and the vertue more illuſtrious.

But for the ſickneſſe it ſelf; if all the calumnies were true concerning it, with which it is aſperſed, yet it is far to be preferred before the moſt pleaſant ſin, and before a great ſecular buſineſſe, and a temporall care; and ſome men wake as much in the foldings of the ſofteſt beds, as others on the croſſe: and ſometimes the very weight of ſorrow, and the wearineſſe of a ſickneſſe preſſes the ſpirit into ſlumbers and the images of reſt, when the intemperate or the luſtful perſon rolls upon his uneaſie thorns, and ſleep is departed from his eyes. Certain it is, *ſome ſickneſſe is a bleſſing*. Indeed, blindneſſe were a moſt ac-

Detestabilis erit cæcitas si nemo oculos perdiderit nisi cuieruendi fiunt.

curſed thing, if no man were ever blind, but he whoſe eyes are pulled out with tortures, or burning baſins, and if ſickneſſe were alwayes a teſtimony of Gods anger, and a violence to a mans whole condition, then it were a huge calamity: but becauſe God ſends it to his ſervants, to his children, to little infants, to Apoſtles and Saints, with deſignes of mercy, to preſerve their innocence, to overcome temptation, to trie their vertue, to fit them for rewards; it is certain, that ſickneſſe never is an evill, but by our own faults; and if we will do our duty, we ſhall be ſure to turn it into a bleſſing. If the ſickneſſe be great it may end in death; and the greater it is, the ſooner; and if it be very little, it hath great intervalls of reſt; if it be between both we may be Maſters of it, and by ſerving the ends of Providence ſerve alſo the perfective end of humane nature, and enter into the poſſeſſion of everlaſting mercies.

Memineris ergo maximos dolores morte finiri, parvos habere multa intervalla requietis, mediocrium nos esse dominos.

Cicero.

The ſumme is this; He that is afraid of pain, is afraid of his own nature, and if his fear be violent, it is a ſigne his patience is none at all; and an impatient perſon is not ready dreſſed for heaven. None but ſuffering, humble, and patient perſons can go to heaven: and when God hath given us the whole ſtage of our life to exerciſe all the active vertues of religion, it is neceſſary in the ſtate of vertues that ſome portion and period of our lives be aſſigned to paſſive graces; for patience, for Chriſtian fortitude, for reſignation, or conformity to the Divine will. But

as

as the violent fear of ſickneſſe makes us impatient, ſo it will make our death without comfort and without religion, and we ſhall go off from our ſtage of actions and ſufferings, with an unhandſome exit, becauſe we were willing to receive the Kindneſſe of God when he expreſſed it as we liſted: But we would not ſuffer him to be kinde and gracious to us in his own method, nor were willing to exerciſe and improve our vertues at the charge of a ſharp Feaver or a lingring conſumption. *Woe be to the man that hath loſt patience, for what will he do when the Lord ſhall viſit him.* Eccluſ. 2. 14.

SECT. VII.

The ſecond temptation proper to the ſtate of ſickneſſe; Fear of death, with its remedies.

THere is nothing which can make ſickneſs unſanctified, but the ſame alſo will give us cauſe to feare death. If therefore we ſo order our affairs and ſpirits, that we do not fear death, our ſickneſs may eaſily become our advantage, and we can then receive counſel, and conſider, and do thoſe acts of vertue, which are in that ſtate the proper ſervices of God: and ſuch which men in bondage and fear are not capable of doing, or of advices how they ſhould, when they come to the appointed dayes of mourning. And indeed if men would but place their deſigne of being happy in the nobleneſſe, courage and perfect reſo-

resolutions of doing handsome things, and passing thorough our unavoidable necessities; in the contempt and despite of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after Heaven, it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softned and made effeminate with delicate thoughts and meditations of ease, and brutish satisfactions, that if our death comes before we have seized upon a great fortune, or enjoy the promises of the fortune-tellers, we esteem our selves to be robbed of our goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence comes those arts of protraction and delaying the significations of old age[a]; thinking to deceive the world men cozen themselves, and by representing themselves youthfull, they certainly continue their vanity, till *Proserpina* pull the perruke from their heads. We cannot deceive God & nature; for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes which must cause the passing bell to give warning to all the neighbours that thou art dead, and they must be so: and nothing can excuse or retard this: and if our death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 3000 years agone dyed un-

[a] Mentiris, juvenem tinctis
Dentine, capillis
Tam subito corvus qui modo cygnus eras.
Non omnes fallis, scit te
Proserpina canum,
Personam capiti detrahet
illa tuo.
Mar. l. 3. ep. 43.

unwillingly, and stopped death two dayes, or staid it a week, what is their gain? *where is that week?* and poor spirited men use arts of protraction, and make their persons pitiable, but their condition contemptible; beeing like the poor sinners at *Noahs* flood; the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer: and then they knew not how to get downn: some crept upon the top branch of a tree, and some climbed up to a mountain, and staid it may be three dayes longer; but all that while they endured a worse torment then death; they lived with amazement, and were distracted with the ruines of mankinde, and the horrour of an universall deluge.

Audet iter numeratq; dies spatioq; viarum
Metitur vitam, torquetur morte futura.

Hor. lib. 3. Od. 1.

Τὶ γὰρ βροτῶν ἂν οὖν κακοῖς μεμιγμένον
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι. *Soph.*

Nihil est miserius dubitatione volutantium quorsum evadant, quantum sit illud, quod restat aut quale?

Seneca. l. 17. ep. 102.

Remedies against the fear of death by way of consideration.

1. God having in this world placed us in a sea, and troubled the sea with a continuall storm, hath appointed *the Church* for *a ship*, and *religion* to be the *sterne*: but there is no *haven* or port, but *death*. Death is that harbour whither God hath designed every one, that there he may finde rest from the troubles of the world. How many of the noblest Romans have taken death for sanctuary, and have estee-

med it less then shame or a mean dishonour? And *Cæsar* was cruel to *Domitius* Captain of Corfinium, when he had taken the town from him, that he refused to signe his petition of death. Death would have hid his head with honour, but that cruell mercy reserved him to the shame of surviving his disgrace. The Holy Scripture giving an account of the reasons of the divine providence taking Godly men from this world; and shutting them up in a hasty grave, sayes, that they are taken from the evils to come: and concerning our selves it is certain, if we had ten years agone taken seizure of our portion of dust, death had not taken us from good things, but from infinite evils, such which the sun hath seldom seen. Did not *Priamus* weep oftner then *Troilus*? and happy had he been if he had died when his sons were living, and his kingdom safe, and houses full, and his city unburnt. It was a long life that made him miserable, and an early death onely could have secured his fortune, and it hath happened many times that persons of a fair life and a clear reputation, of a good fortune, and an honourable name, have been tempted in their age to folly and vanity, have fallen under the disgrace of dotage, or into an infortunate marriage, or have besotted themselves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious diseases, or lived to see their excel-

—Heu quanto melius vel cæde peracta
Parcere Romano potuit fortuna pudori.
Lucan.

Hæc omnia vidit inflammari Jovis aram sanguine turpari

—Sic longius ævum
Destruit ingentes animos & vita superstes;
Imperio nisi summa dies cum fine bonorum
Affluit & celeri prævertit tristia leto
Dedecori est fortuna prior.
Lucan. lib. 8.

excellent parts buried, and cannot understand the wise discourses and productions of their younger years; In all these cases and infinite more, do not all the world say but it had been better this man had died sooner? But so have I known passionate women to shrike aloud when their neerest relatives were dying, and that horrid shrike hath stayed the spirit of the man, a while to wonder at the folly, and represent the inconvenience, and the dying person hath lived one day longer, full of pain, amazed with an undetermined spirit, distorted with convulsions, and onely come again to act one scene more of a new calamity, and to die with lesse decency: so also do very many men, with passion and a troubled interest, they strive to continue their life longer, and it may be they escape this sickness, and live to fall into a disgrace; they escape the storm and fall into the hands of pyrats, and instead of dying with liberty, they live like slaves, miserable and despised, servants to a little time, & sottish admirers of the breath of their own lungs. *Paulus Æmilius* did handsomly reprove the cowardise of the King of *Macedon*, who begged of him for pities sake and humanity, that having conquered him and taken his kingdom from him he would be content with that, and not lead him in triumph a prisoner to Rome. *Æmilius* told him he need not be beholding to him for that: himself might prevent that in despite of him. But the timorous King durst not die: But certainly every wise man will easily beleeve that it had been better the Macedonian Kings should have died in battel, then protract their life so long, till some of them came to be Scriveners and Joyners at Rome: or that the

Mors illi melius quam tu consuluit quidem ---quis quam ne secundis Tradere se fatis audet nisi morte parata. *Luc. l. 8.*

Tyrant of Sicily better had perished in the Adriatic, then to be wafted to Corinth safely and there turn Schoolmaster. It is a sad calamity that the fear of death shall so imbecill mans courage and understanding, that hee dares not suffer the remedy of all his calamities; but that he lives to say as *Liberius* did, *I have lived this one day longer then I should*: either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which wee feel so sharp and numerous. And when God sends his Angell to us with a scroll of death, let us look on it as an act of mercy, to prevent many sins and many calamities of a longer life; and lay our heads down softly, and go to sleep without wrangling like babies and froward children. *For a man (at least) gets this by death, that his calamities are not immortal.*

Nimirum hac die una plus vixi mihi quam vivendum fuit. Hoc homo morte lucratur ne malum esset immortale. *Naz.*

But I do not onely consider death by the advantages of comparison, but if we look on it in it self, it is no such formidable thing, if we view it on both sides and handle it, and consider all its appendages.

2. *It is necessary* and therefore *not intolerable*: and nothing is to be esteemed evil which God and nature have fixed with eternal sanctions. It is *a law of God*, it is *a punishment of our sins*, and it is *the constitution of our nature*. Two differing substances were joyned together with the breath of God, and when that breath is taken away they part asunder, and return to their several principles: the soul to God our Father, the body, to the earth

Nihil in malis ducamus quod sit a Diis immortalibus vel a natura parente omnium constitutum

Concretum fuit, discretum est, rediitque unde venerat; terra deorsum, spiritus sursum. Quid ex his omnibus iniquum est? nihil. Epichar.

earth our Mother: and what in all this is evill? Surely nothing, but that we are men; nothing but that we were not born immortall: but by declining this change with great paſſion, or receiving it with a huge naturall fear, wee accuſe the Divine Providence of Tyranny, and exclaim againſt our naturall conſtitution and are diſcontent that we are men.

3. *It is a thing that is no great matter in it ſelf:* if we conſider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lyſimachus* threatned *Theodorus* to kill him, he told him, that was no great matter to do, and he could do no more then the Cantharides could; a little flie could do as much.

4. It is a thing that every one ſuffers, even perſons of the loweſt reſolution, of the meaneſt vertue, of no breeding, of no diſcourſe. Take away but the pomps of death, the diſguiſes and ſolemn bug-bears, the tinſell, and the actings by candle-light, and proper and phantaſtic ceremonies, the minſtrels and the noiſe-makers, the women and the weepers, the ſwoonings and the ſhrikings, the Nurſes and the Phyſicians, the dark room and the Miniſters, the Kinred and the Watchers, and then to die is eaſie, ready and quitted from its troubleſome circumſtances. It is the ſame harmleſſe thing, that a poor ſhepherd ſuffered yeſterday, or a maid ſervant to day; and at the ſame time in which you die, in that very night, a thouſand creatures

Natura dedit uſuram vitæ tanquam pecuniæ, quid eſt ergo quod queraris ſi repetat cum vult? eadem enim lege acceperas.

Senec.

Vitæ eſt avidus
Quiſquis non vult.

creatures die with you, some wise men, and many fools; and the wisdom of the first will not quit him, and the folly of the latter does not make him unable to die.

mundo secum pereunte mori.
Sen.

5. Of all the evils of the world which are reproached with an evill character, death is the most innocent of its accusation. For when it is present, it hurts no body; and when it is absent, 'tis indeed troublesome, but the trouble is owing to our fears, not to the affrighting and mistaken object: and besides this, if it were an evill, it is so transient, that it passes like the instant, or undiscerned portion of the present time; and *either it is past, or it is not yet*; for just when it is, no man hath reason to complain of so insensible, so sudden, so undiscerned a change

Τοὺς γὰρ θανόντας οὐκ ὀρῶ λυπουμένους.

Par est moriri: neque est melius morte in malis rebus miseris.
Plaut. Rud.

Aut fuit, aut veniet nihil est præsentis in illa.
Mo[illegible]sqj minus pœ[illegible] quam mora [illegible]rtis habet.

6. It is so harmlesse a thing, that no good man was ever thought the more miserable for dying, but much the happier. When men saw the graves of *Calatinus*, of the *Servilij*, the *Scipio's*, the *Metelli*, did ever any man among the wisest Romans think them unhappy? And when S. *Paul* fell under the sword of *Nero*, and S. *Peter* died upon the crosse, and S. *Stephen* from an heap of stones was carried into an easier grave, they that made great lamentation over them, wept for their own interest, and after the manner of men; but the Martyrs were accounted happy, and their dayes kept solemnly, and their memories preserved in

in never dying honours. When S. *Hilary* Bishop of Poictiers in France went into the East to reprove the Arian heresie, hee heard that a young noble Gentleman, treated with his daughter *Abra* for marriage: The Bishop wrote to his daughter, that she should not ingage her promise, nor do countenance to that request, because he had provided for her a husband fair, rich, wise, and noble, farre beyong her present offer The event of which was this: She obeyed, and when her father returned from his Eastern triumph to his Western charge, hee prayed to God that his daughter might dye quickly, and God heard his prayers, and Christ took her into his bosome, entertaining her with antepasts and caresses of holy love, till the day of the marriage Supper of the Lamb shall come. But when the Bishops wife observed this event, and understood of the good man her husband what was done, and why, she never left him alone till he obtained the same favour for her; and shee also at the prayers of S. *Hilary* went into a more early grave and a bed of joyes.

7. It is a sottish and an unlearned thing to reckon the time of our life as it is short or long, to bee good or evil fortune; life in it self being neither good nor bad, but just as we make it, and therefore so is death.

8. But when wee consider, death is not onely better then a miserable life, not onely an easie and innocent thing in it self, but also that it is a state of advantage, wee shall have reason not to double the sharpnesses of our sickness by our fear of death: Certain it is, death hath some good upon its proper stock:

prayse

Virtutem incolumem odimus
Sublatam ex oculis quærimus invidi

Horat.

Et laudas nullos nisi mortuos poetas.

Mart.

praise and a fair memory, a reverence and *religion* toward them so great, that it is counted dishonest to speak evill of the dead; then they rest in peace and are quiet from their labors and are designed to immortality. *Cleobis* and *Biton*, *Throphonius* and *Agamedes* had an early death sent them as a reward, to the former for their piety to their Mother, to the latter for building of a Temple. To this, all those arguments will minister, which relate the advantages of the state of separation and resurrection.

SECT. VIII.

Remedies against fear of death, by way of exercise.

1. HE *that would willingly be fearlesse of death*, must *learn to despise the world*; he must neither love any thing passionately, nor be proud of any circumstance of his life. *O death how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea unto him that is yet able to receive meat?* said the son of *Sirach*,

Εἰ δὲ τὶς ὄλβον ἔχων μορφᾶ παρὰ μείσεται ἄλλων
Ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,
μεμνήσθω περιστέλλων μέλη
καὶ τελευτᾶν ἁπάντων γὰρ ἐπιεσσόμενος.

Pindar.

Ecclus. 41. 1.

rach. But the parts of this exercise help each other. If a man be not incorporated in all his passions to the things of this world, he will lesse fear to be devorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks wel of himself for being a handsome person *, or if he be stronger and wiser then his neighbours, he must remember that what he boasts of will decline into weakness and dishonour; but that very boasting and complacency, will make death keener, and more unwelcome, because it comes to take him from his confidences and pleasures, making his beauty equal to those Ladies that have slept some years in Charnel houses, and their strength not so stubborn as the breath of an infant, and their wisdom such which can be looked for in the land where all things are forgotten.

* Dic homo vas cinerum quid confert flos facierum? Copia quid rerum? mors ultima meta dierum.

2. *He that would not fear death, must strengthen his spirit with the proper instruments of Christian fortitude.* All men are resolved upon this, that to bear grief honestly and temperately and to die willingly and nobly is the duty of a good and of a valiant man: and they that are not so, are *vitious*, and *fools*, and *cowards*. All men praise the *valiant*, and *honest*, and that which the very Heathen admired in their noblest examples, is especially *patience* and *contempt of death*. *Zeno Eleates* endured torments rather then discover his friends or betray

Amittenda fortitudo est aut sepeliendus dolor. Cic.
Fortem posce animum mortis terrore carentem
Qui spatium vitæ extremum inter munera ponat.

tray them to the danger of the Tyrant: and *Calanus* the barbarous and unlearned *Indian* willingly suffered himself to bee burnt alive: and all the women did so, to do honour to their Husbands Funerall, and to represent and prove their affections great to their Lords. The Religion of a Christian does more command fortitude, then ever did any Institution; for wee are commanded to be willing to dye for Christ, to dye for the brethren, to dye rather then give offence or scandall; the effect of which is this; that he that is instructed to do the necessary parts of his duty, is by the same instrument fortified against death: As he that does his duty need not fear death: so neither shall hee; the parts of his duty, are parts of his security. It is certainly a great baseneſſe and pusillanimity of spirit that makes death terrible and extremely to bee avoided.

3. *Christian prudence* is a great security against the fear of death. For if wee be afraid of death it is but reasonable to use all spiritual arts to take off the apprehension of the evil: but therefore wee ought to remove our fear, because fear gives to death wings and spurres, and darts. Death hastens to a fearfull man: if therefore you would make death harmleſſe and slow; to throw off fear is the way to do it, and prayer is the way to do that. If therefore you be afraid of death, consider you will have leſſe need to fear it, by how much the leſs you do fear it: and so cure your direct fear by a reflex act of Prudence, and consideration. *Fannius* had not dyed so soon, if hee had not feared death: and when *Cneius Carbo* begged the respite of a little time for a base imploy-

Hoſtem cum fugeret ſe Fannius ipſe peremit. Mar.

ment

ment of the Souldiers of *Pompey*, hee got nothing, but that the baſeneſſe of his fear diſhonoured the dignity of his third Conſulſhip; and he choſe to dye in a place, where none but his meaneſt ſervants ſhould have ſeen him. I remember a ſtory of the Wraſtler *Polydamas*, that running into a cave to avoid the ſtorm, the water at laſt ſwelled ſo high, that it began to Preſſe that hollowneſſe to a ruine: which when his fellows eſpied they choſe to enter into the common fate of all men, and went abroad: but *Polydamas* thought by his ſtrength to ſupport the earth till its intolerable weight cruſhed him into flatneſſe and a grave. Many men run for ſhelter to a place, and they onely finde a remedy for their fears by feeling the worſt of evils: fear it ſelf findes no ſanctuary but the worſt of ſufferance; and they that flee from a battell are expoſed to the mercy and fury of the purſuers, who if they faced about, were as well diſpoſed to give laws of life and death, as to take them; and at worſt can but dye nobly; but now even at the very beſt, they live ſhameſully or dye timorouſly. Courage is the greateſt ſecurity; for it does moſt commonly ſafeguard the man, but alwayes reſcues the condition from an intolerable evil.

4. If thou wilt be fearleſſe of death, endeavour to bee in love with the felicities of Saints and Angels: and bee once perſwaded to beleeve that there is a condition of living better then this; that there are creatures more noble then we; that above there is a countrey better then ours; that the inhabitants know more and know better, and are in places of reſt and deſire: and firſt learn to value it, and

then

then learn to purchaſe it; and death cannot be a formidable thing, which lets us into ſo much joy and ſo much felicity. And indeed who would not think his condition mended if he paſſed from converſing with dull mortals, with ignorant and fooliſh perſons, with Tyrants and enemies of learning, to converſe with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the Heathens ſpeculated: but we conſider higher. The *dead that die in the Lord* ſhall converſe with S. *Paul*, and all the Colledge of the Apoſtles, and all the Saints and Martyrs; with all the good men whoſe memory we preſerve in honour; with excellent Kings and holy Biſhops, and with *the great Shepherd and Biſhop of our ſouls Jeſus Chriſt*, and with God himſelf. For *Chriſt died for us, that whether we wake or ſleep we might live together with him.* Then we ſhall be free from luſt and envy, from fear and rage, from covetouſneſſe and ſorrow, from tears and cowardice: and theſe indeed properly are the onely evils that are contrary to felicity and wiſdom. Then we ſhall ſee ſtrange things and know new propoſitions, and all things in another manner, and to higher purpoſes. *Cleombrotus* was ſo taken with this ſpeculation, that having learned from *Plato's Phædon* the ſouls abode, he had not patience to ſtay natures dull leiſure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* reſolved to die by famine, to eaſe the great pains of his gout, in the abſtinence of two dayes he found his foot at eaſe: But when he

Beati erimus cum corporibus re lictis & cupiditatum & æmulationum erimus expertes, quodq; nunc facimus, cum laxatiq; curis ſumus, ut ſpectare aliquid velimus & viſere. Tuſcul. Qu.

he began to feel the pleaſures of an approaching death, and the delicacies of that eaſe hee was to inherit below, hee would not withdraw his foot, but went on and finiſhed his death; and ſo did *Cleanthes*; and every wiſe man will deſpiſe the little evils of that ſtate, which indeed is *the daughter of fear*, but *the mother of reſt*, and *peace*, and *felicity*.

5. If God ſhould ſay to us, Caſt thy ſelf into the Sea (as Chriſt did to S. *Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin, or a Whale, or a Port, a ſafety or a deliverance, ſecurity or a reward, were we not incredulous and puſillanimous perſons if wee ſhould tremble to put ſuch a felicity into act, and our ſelves into poſſeſſion? The very duty of reſignation, and the love of our own intereſt are good antidotes againſt fear. In fourty or fifty years wee finde evils enough, and arguments enough to make us weary of this life: And to a good man there are very many more reaſons to be afraid of life then death, this having in it leſſe of evill and more of advantage. And it was a rare wiſh of that Roman, that death might come onely to wiſe and excellent perſons, and not to fools and cowards, that it might not be a ſanctuary for the timerous, but the reward of the vertuous; and indeed they onely can make advantage of it.

Mors utinam pavidos vita ſubducere nolles,
Sed virtus te ſola daret —
Lucan.

6. Make no excuſes to make thy deſires of life ſeem reaſonable; neither cover thy fear with pretences, but ſuppreſſe it rather, with arts of ſeverity and ingenuity. Some are not willing to ſubmit to Gods ſentence and arreſt of

Maneant opera interrupta, minæque, Murorum ingentes.

of death, till they have finiſhed ſuch a deſigne, or made an end of the laſt paragraph of their book, or raiſed ſuch portions for their children, or preached ſo many ſermons, or built their houſe, or planted their orchard, or ordered their eſtate with ſuch advantages; It is well for the modeſty of theſe men that the excuſe is ready; but if it were not, it is certain they would ſearch one out: for an idle man is never ready to dye, and is glad of any excuſe; and a buſied man hath alwayes ſomething unfiniſhed, and hee is ready for every thing but death: and I remember that *Petronius* brings in *Eumolpus* compoſing Verſes in a deſperate ſtorm, and being called upon to ſhift for himſelf when the ſhip daſhed upon the rock, cried out to let him alone till he had finiſhed and trimmed his Verſe, which was lame in the hinder leg; the man either had too ſtrong a deſire to end his Verſe, or too great a deſire not to end his life. But we muſt know Gods times are not to be meaſured by our circumſtances; and what I view, God regards not, or if it bee valuable in the accounts of men, yet God will ſupply it with other contingencies of his Providence: and if *Epaphroditus* had died when he had his great ſickneſſe S. *Paul* ſpeaks of, God would have ſecured the work of the Goſpel without him, and he could have ſpared *Epaphroditus* as well as S. *Stephen*; and S *Peter* as well as S. *James*: Say no more, but when God calls, lay aſide thy papers, and firſt dreſſe thy ſoul, and then dreſſe thy hearſe.

Blindneſſe is odious, and widow-hood is ſad, and deſtitution is without comfort: and perſecution is full of trouble, and famine is intolera-

intolerable, and tears are the ſad eaſe of a ſadder heart; but theſe are evils of our life, not of our death. For *the dead that die in the Lord* are ſo farre from wanting the commodities of this life, that they do not want life it ſelf.

After all this, I do not ſay it is a ſinne to be afraid of death: we find the boldeſt ſpirit that diſcourſes of it with confidence, and dares undertake a danger as big as death; yet doth ſhrink at the horror of it when it comes dreſſed in its proper circumſtances; And *Brutus* who was as bold a Roman to undertake a noble action, as any was ſince they firſt reckoned by Conſuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, hee ran from it like a girl, and being admoniſhed to dye conſtantly, *he ſwore by his life*, that he would ſhortly *endure death*. But what do I ſpeak of ſuch imperfect perſons? Our B. Lord was pleaſed to legitimate fear to us, by his agony and prayers in the garden. It is not a ſin to bee afraid, but it is a great felicity to bee without fear, which felicity our deareſt Saviour refuſed to have, becauſe it was agreeable to his purpoſes to ſuffer any thing that was contrary to felicity, every thing but ſin. But when men will *by all means* avoid death, they are like thoſe who *at any hand* reſolve to be rich: The caſe may happen in which they will blaſpheme, and diſhonour providence, or do a baſe action, or *curſe God and dye*: But in all caſes they dye miſerable and inſnared, and in no caſe do they dye the leſſe for it. Nature hath left us the key of the Churchyard, and cuſtome hath brought Cæmeteries and charnell houſes into Cities and Churches,

ἀλλ' οἱ ἐξ ἁπαντος φύγωσι θάνατον

Quam pellunt lachrymæ fovent sortem: dura negant cedere mollibus.

Churches, places most frequented, that we might not carry our selves strangely in so certain, so expected, so ordinary, so unavoydable an accident. All reluctancy or unwillingnesse to obey the Divine decree, is but a snare to our selves, and a load to our spirits, and is either an intire cause, or a great aggravation of the calamity, who did not scorn to look upon *Xerxes* when he caused 300. stripes to be given to the Sea, and sent a chartell of defiance against the mountain *Atho*? Who did not scorn the proud vanity of *Cyrus* when he took so goodly a revenge upon the river *Cyndus* for his hard passage over it? or did not deride or pity the Thracians for shooting arrowes against heaven, when it thunders? To be angry with God, to quarrel with the Divine providence, by repining against an unalterable, a naturall, an easie sentence, is an argument of a huge folly, and the parent of a great trouble; a man is base and foolish to no purpose, he throwes away a vice to his own misery and to no advantages of ease and pleasure. *Fear keeps men in bondage all their life*, saith S. *Paul*, and patience makes him his own man, and lord of his own interest & person. Therefore *possesse your selves in patience*, with reason, and religion, and you shall die with ease.

Siccas si videat genas Duræ cedet hebes sors patientiæ

Λήπιοι οἱ Ζηνὶ μελεαίνομεν ἀφρονέοντες.

Il.o.

Et cum nihil imminuat doloris, cur frustra turpes esse volumus?

Senec.

Non levat miseros dolor.

If all the parts of this discourse be true; if they be better then dreams, and unlesse *vertue be nothing but words, as a grove is a heap of trees*; if they be not the Phantasmes of hypochondriacall persons, and designes upon the interest of men, and their perswasions to evil purposes; then there is no reason, but that we

Virtutem verba putas ut lucum ligna.

we ſhould really deſire death, and acocount it among the good things of God, and the ſowre and laborious felicities of man. S. *Paul* underſtood it well, when he deſired *to be diſſolved*: he well enough knew his own advantages, and purſued them accordingly; But it is certain that he that is afraid of death, I mean, with a violent & tranſporting fear, with a fear apt to diſcompoſe his duty, or his patience, that man either loves this world too much, or dares not truſt God for the next.

SECT. IX.

General rules and exerciſes whereby our ſickneſſe may become ſafe and ſanctified.

1. *TAke care that the cauſe of thy ſickneſſe be ſuch as may not ſowre it in the principle and original cauſes of it.* It is a ſad calamity to paſſe into the houſe of mourning through the gates of intemperance, by a drunken meeting, or the ſurfets of a loathed and luxurious Table; for then a man ſuffers the pain of his own folly, and he is like a fool ſmarting under the whip which his own vitiouſneſſe twiſted for his back; then a man payes the price of his ſin, and hath a pure and an unmingled ſorrow in his ſuffering; and it cannot be alleviated by any circumſtances; for the whole affair is a meer proceſſe of death and ſorrow. Sin is in the head, ſickneſſe is in the body, and death and an eternity of pains in the tail, and nothing can make this condition tolerable unleſſe the miracles of the Divine mercy will

Solatium est pro honesto dura tolerare & ad causam a patientia respicit. 1 Pet.2. 19. Heb.11. 36. Mat.5.11

will be pleased to exchange the eternall anger for the temporall. True it is that in all sufferings the cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable. For when patience is assaulted by a ruder violence, by a blow from heaven or earth, from a gracious God, or an unjust man, patience looks forth to the doors which way she may escape, and if innocence or a cause of religion keep the first entrance, then whether shee escapes at the gates of life or death there is a good to be received, greater then the evils of a sickness; but if sin thrust in that sickness, and that hell stands at the door, then patience turnes into fury, and seeing it impossible to go forth with safety, rouls up and down with a circular and infinite revolution, making its motion not from, but upon its own centre; it doubles the pain and increases the sorrow, till by its weight it breaks the spirit and bursts into the agonies of infinite and eternall ages. If wee had seen S. *Polycarp* burning to death, or S. *Laurence* rosted upon his gridiron, or S. *Ignatius* exposed to lions, or S. *Sebastion* pierced with arrows, or S. *Attalus* carried about the theatre with scorn unto his death for the cause of Jesus, for religion, for God and a holy conscience, we should have been in love with flames, and have thought the gridiron fairer then the *sponda, the ribs of a maritall bed*: and wee should have chosen to converse with those beasts rather then those men that brought those beasts forth; and estimated the arrows to bee the rayes of light brighter then the moon; and that disgrace and mistaken pageantry were a solemnity richer and more magnificent then *Mordecai's* procession upon the

Magis his quæ patitur vexat causa patiendi.

Kings

Kings horſe, and in the robes of majeſty; for ſo did theſe holy men account them: they kiſſed their ſtakes, and hugged their deaths, and ranne violently to torments, and counted whippings and ſecular diſgraces to be the enamell of their perſons, and the ointment of their heads, and the embalming their names, and ſecuring them for immortality. But to ſee *Sejanus* torn in pieces by the people, or *Nero* crying or creeping timorouſly to his death when hee was condemned to dye *more majorum*, to ſee *Judas* pale and trembling, full of anguiſh, ſorrow and deſpair, to obſerve the groanings, and intolerable agonies of *Herod* and *Antiochus*, will tell and demonſtrate the cauſes of patience and impatience to proceed from the cauſes of the ſuffering; and it is ſin onely that makes the cup bitter and deadly; when men by vomiting meaſure up the drink they took in, and ſick and ſad do again taſte their meat turned into choler by intemperance, the ſin and its puniſhment are mingled ſo, that ſhame covers the face, and ſorrow puts a veil of darkneſſe upon the heart, and wee ſcarce pity a vile perſon that is haled to execution for murder, or for treaſon, but we ſay he deſerves it, and that every man is concerned in it that he ſhould dye. If luſt brought the ſickneſſe or the ſhame; if wee truly ſuffer the reward of our evil deeds, wee muſt thank our ſelves; that is, wee are fallen into an evil condition, and are the ſacrifice of the Divine juſtice. But if wee live holy lives, and if wee enter well in, we are ſure to paſſe on ſafe, and to go forth with advantage, *if wee liſt our ſelves.*

Hi quicquid biberint vomitura remetientur triſtes, & bilem ſuam reguſtantes. *Senec.*

2. To this relates, that *we ſhould not counterfeit ſickneſſe*; For he that is to bee carefull of his paſſage into a ſickneſſe will think himſelf concerned that hee fall not into it through a trap-door: for ſo it hath ſometimes happened, that ſuch counterfeiting, to light and evil purpoſes hath ended in a reall ſufferance: *Appian* tells of a Roman Gentleman, who to eſcape the proſcription of the *Triumvirate*, fled, and to ſecure his privacie counterfeited himſelf blinde on one eye, and wore a plaiſter upon it, till beginning to bee free from the malice of the three prevailing Princes, hee opened his hood, but could not open his eye, but for ever loſt the uſe of it, and with his eye payed for his liberty and hypocriſie. And *Celius* counterfeited the Gout, and all its circumſtances and pains, its dreſſings and arts of remedy, and complaint, till at laſt the Gout really entred and ſpoiled the pageantry. His arts of diſſimulation were ſo witty that they put life and motion into the very image of the diſeaſe; he made the very picture to ſigh and groan.

Tantum cura poteſt & ars doloris deſiit Celius fingere podagram. Mart l 7 ep. 38.

It is eaſie to tell upon the intereſt of what vertue, ſuch counterfeiting is to be reproved. But it will be harder to ſnatch the politicks of the world from following that which they call a canonized and authentick precedent: and *David's* counterfeiting himſelf mad before the *King of Gath*, to ſave his life and liberty, will be ſufficient to entice men to ſerve an end upon the ſtock & charges of ſo ſmall an irregularity; not in the matter of manners, but in the rules and decencies of naturall or civil deportment. I cannot certainly tell what degrees of excuſe *David's* action might put on. This onely: beſides

ſides his preſent neceſſity; the Lawes whoſe coërcitive or directive power *David* lived under, had leſſe of ſeverity and more of liberty; and towards enemies had ſo little of reſtraint, and ſo great a power, that what amongſt them was a direct ſin, if uſed to their brethren the ſons of *Jacob*, was lawfull and permitted to bee acted againſt enemies. To which alſo I adde this generall caution, that the actions of holy perſons in Scripture are not always good precedents to us Chriſtians, who are to walk by a rule and a greater ſtrictneſſe, with more ſimplicity and heartineſſe of purſuit. And amongſt them, ſanctity and holy living did in very many of its inſtances increaſe in new particulars of duty; and the Prophets reproved many things which the Law forbad not, and taught many duties which *Moſes* preſcribed not; and as the time of Chriſts approach came, ſo the Sermons and revelations too were more evangelicall, and like the patterns which were fully to be exhibited by the Son of God. Amongſt which it is certain, that *Chriſtian ſimplicity* and *godly ſincerity* is to bee accounted, * and counterfeiting of ſickneſſe is a huge enemy to this: * it is an upbraiding the Divine providence, * a jeſting with fire, * a playing with a thunderbolt, * a making the decrees of God to ſerve the vitious or ſecular ends of men; * it is a tempting of a judgement * a falſe accuſation of God, * a foreſtalling and antidating his anger, * it is a couſening of men by making God a party in the fraud; and therefore if the couſenage returns upon the mans own head, hee enters like a fox into his ſickneſſe, and perceives himſelf catched in a trap, or earthed in the

intolerable dangers of the grave.

3. Although we muſt be infinitely carefull to prevent it, that ſin does not thruſt us into a ſickneſſe, yet when wee are in the houſe of ſorrow, wee ſhould do well to take Phyſick againſt ſinne, and ſuppoſe that it is the cauſe of the evil; if not by way of naturall cauſality and proper effect, yet by a morall influence, and by a juſt demerit. Wee can eaſily ſee when a man hath got a ſurfet; intemperance is as plain as the hand-writing upon the wall, and eaſier to be read: but covetouſneſſe may cauſe a Feaver as well as drunkenneſſe, and pride can produce a falling ſickneſs as well as long waſhings, and dilutions of the brain, and intemperate luſt: and we find it recorded in Scripture that the contemptuous and unprepared manner of reception of the Holy Sacraments cauſed ſickneſſe and death; and *Sacriledge* and *Vow-breach* in *Ananias* and *Saphira* made them to deſcend quick into their graves. Therefore when ſickneſſe is upon us, let us caſt about, and if wee can, let us finde out the cauſe of Gods diſpleaſure, that it being removed, wee may return into the health and ſecurities of Gods loving kindneſſe. Thus in the three yeers famine *David* enquired of the Lord what was the matter? and God anſwered, *It is for Saul, and his bloody houſe*: and then *David* expiated the guilt, and the people were full again of food and bleſſing: and when Iſrael was ſmitten by the *Amorites*, *Joſhuah* caſt about, and found out the accurſed thing, and caſt it out, and the people after that fought proſperouſly. And what God in that caſe ſaid to *Joſhuah*, he will alſo verifie to us; *I will not be with you any more unleſſe you de-*

Joſh. 7. 12.

ſtroy

stroy the accursed thing from among you. But in pursuance of this wee are to observe that although in case of loud and clamorous sins the discovery is easie and the remedy not difficult; yet because Christianity is a nice thing, and religion is as pure as the Sun, and the soul of man is apt to bee troubled from more principles then the intricate and curiously composed body in its innumerable parts, it will often happen that if wee go to enquire into the particular, wee shall never finde it out: and wee may suspect drunkennesse when it may bee also a morose delectation in unclean thoughts, or covetousnesse, or oppression, or a crafty invasion of my neighbours rights, or my want of charity, or my judging unjustly in my own cause, or my censuring my neighbours, or a secret pride, or a base hypocrisie, or the pursuance of little ends with violence and passion, that may have procured the present messenger of death. Therefore ask no more after any one, but heartily endeavour to reform all: *sin no more lest a worse thing happen,* for a single search or accusation may bee the designe of an imperfect repentance; but no man does heartily return to God, but hee that decrees against every irregularity; and then onely wee can bee restored to health or life, when wee have taken away the causes of sicknesse and a cursed death.

ὅρα κακὰς πράσσοντες, μὴ μείζω κακεῖς κτήσω τοῦ. *Soph.*

4. He that means to have his sicknesse turn into safery and life, into health and vertue, must *make religion the imployment of his sickness, and prayer the imployment of his religion.* For there are certain *compendiums* or *abbreviatures* and shortnings of religion, fitted to severall states. They that first gave up their names to

Christ, and that turned from Paganism to Christianity, had an abbreviature fitted for them; they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ, and in the very profession of this they were forgiven in Baptisme. For God hastens to snatch them from the power of the Devil, and therefore shortens the passage, and secures the estate. In the case of poverty God hath reduced this duty of man, to an abbreviature of those few graces which they can exercise; such as are patience, contentednesse, truth, and diligence; and the rest hee accepts in good will, and the charities of the soul, in prayers and the actions of a cheap religion. And to most men *charity* is also an *abbreviature*. And as the love of God shortens the way to the purchase of all vertues, so the expression of this to the poor, goes a huge way in the requisites, and towards the consummation of an excellent religion: and *Martyrdom* is another abbreviature: and so is every act of an excellent and heroicall vertue. But when we are fallen into the state of sickneſſe, and that our understanding is weak and troubled, our bodies sick and useleſſe, our passions turned into fear, and the whole state into suffering, God in complyance with mans infirmity hath also turned our religion into such a duty, which a sick man can do most passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy, and that is, *prayer*. For although a sick man is bound to do many acts of vertue of severall kindes, yet the most of them are to be done *in the way of prayer*. Prayer is not onely the

the religion that is proper to a ſick mans condition, but it is the manner of doing other graces which is then left, and in his power. For thus the ſick man is to do his repentance, and his mortifications, his temperance and his chaſtity, by a fiction of imagination bringing the offers of the vertue to the Spirit, and making an action of election, and ſo our prayers are a direct act of chaſtity, when they are made in the matter of that grace; juſt as repentance for our cruelty, is an act of the grace of *mercy*: and repentance for uncleanneſſe is an act of chaſtity, is a means of its purchaſe, an act in order to the habit: and though ſuch acts of vertue which are only *in the way of prayer* are ineffective to the intire purchaſe, and of themſelves cannot change the vice into vertue, yet they are good renewings of the grace, and proper exerciſe of a habit already gotten.

The purpoſe of this diſcourſe is to repreſent the excellency of prayer, and its proper advantages which it hath in the time of ſickneſſe. For beſides that it moves God to pity, piercing the clouds & making the heavens like a pricked eye to weep over us, and refreſh us with ſhowers of pity; it alſo doth the work of the ſoul; and expreſſes the vertue of his whole life *in effigie*, in pictures and lively repreſentments, ſo preparing it for a never ceaſing crown, by renewing the actions in the continuation of a never ceaſing, a never hindred affection. Prayer ſpeaks to God, when the tongue is ſtiffned with the approachings of death: prayer can dwell in the heart and bee ſignified by the hand or eye, by a thought or a groan; prayer of all the actions of religion is

the laſt alive, and it ſerves God without circumſtances, and exerciſes materiall graces by abſtraction from matter, and ſeparation, and makes them to bee ſpirituall: and therefore beſt dreſſes our bodies for *funerall, or recovery*, for *the mercies of reſtitution*, or *the mercies of the grave*.

5. In every ſickneſſe whether it will or will not be ſo in nature and in the event, yet in thy ſpirit and preparations reſolve upon it, and treat thy ſelf accordingly as if it were *a ſickneſſe unto death*. For many men ſupport their unequall courages by flattery and falſe hopes, and becauſe ſicker men have recovered, beleeve that they ſhall do ſo; but therefore, they neglect to adorn their ſouls, or ſet their houſe in order; beſides the temporall inconveniences that often happen by ſuch perſwaſions and putting off the evil day, ſuch as are, *dying Inteſtate, leaving eſtates intangled*, and *ſome Relatives unprovided for*, they ſuffer infinitely in the intereſt and affairs of their ſoul, they dye careleſly and ſurpriſed, their burdens on, and their ſcruples unremoved, and their caſes of conſcience not determined, and like a ſheep, without any care taken concerning their precious ſouls. Some men will never beleeve that a villain will betray them, though they receive often adviſes from ſuſpicious perſons and likely accidents, till they are entred into the ſnare, and then they beleeve it when they feel it, and when they cannot return; but ſo the treaſon entred, and the man was betrayed by his own folly, placing the ſnare in the regions and advantages of opportunity. This evil looks like *boldneſſe* and *a confident ſpirit*, but it is the greateſt

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timerouſneſſe and cowardize in the world. They are ſo fearfull to dye, that they dare not look upon it as poſſible; and think that the making of a Will is a mortall ſigne, and ſending for a ſpirituall man an irrecoverable diſeaſe, and they are ſo afraid leſt they ſhould think and beleeve *now they muſt dye*, that they will not take care that it may not bee evil *in caſe they ſhould*. So did the Eaſtern ſlaves drink wine, and wrapt their heads in a vail, that they might dye without ſenſe or ſorrow, and wink hard that they might ſleep the eaſier. In purſuance of this rule let a man conſider, that whatſoever muſt be done in ſickneſſe ought to be done in health; onely let him obſerve that his ſickneſſe as a good monitor chaſtiſes his neglect of duty, and forces him to live as hee alwayes ſhould; and then all *theſe ſolemnities and dreſſings for death*, are nothing elſe but the part of *a religious life*, which hee ought to have exerciſed all his dayes; and if thoſe circumſtances can affright him, let him pleaſe his fancy by this truth, that then hee does but begin to live. But it will bee a huge folly if he ſhall think that confeſſion of his ſins will kill him, or receiving the holy Sacrament will haſten his *agony*, or the Prieſt ſhall undo all the hopefull language and promiſes of his Phyſitian. *Aſſure thy ſelf thou canſt not dye the ſooner; But by ſuch addreſſes thou mayeſt dye much the better.*

§. *Let the ſick perſon bee infinitely carefull that hee do not fall into a ſtate of death upon a new account*; that is, at no hand commit a deliberate ſin, or retain any affection to the old; for in both caſes hee falls into the evils of a

surprize, and the horrors of a sudden death. For a sudden death is but a sudden joy, if it takes a man in the state and exercises of vertue: and it is onely then an evil when it findes a man unready. They were sad departures when *Tegillinus*, *Cornelius Gallus* the Prætor, *Lewis* the son of *Gonzaga Duke* of *Mantua*, *Ladislaus* King of *Naples*, *Speusippus*, *Giachettus* of *Geneva*, and one of the Popes, died in the forbidden embraces of abused women; or if *Job* had cursed God and so died; or when a man sits down in despair, and in the accusation and calumny of the Divine mercy; they make their night sad, and stormy, and eternall. When *Herod* began to sink with the sharpefull torment of his bowels, and felt the grave open under him, he imprisoned the Nobles of his Kingdom, and commanded his Sister that they should bee a sacrifice to his departing ghost. This was an egresse fit onely for such persons who meant to dwell with Devils to eternall ages, and that man is hugely in love with sin who cannot forbear, in the Week of the Assizes, and when himself stood at the barre of scrutiny and prepared for his finall, never to be reversed sentence. Hee dies suddenly to the worst sense, and event of sudden death, who so manages his sickness that even that state shall not be innocent, but that hee is surprized in the guilt of a new account. It is a signe of a reprobate spirit, and an habituall prevailing, ruling sinne, which exacts obedience when the judgement looks him in the face. At least go to God with the innocence and fair deportment of thy person in the last Scene of thy life, that when thy soul

ſoul breaks into the ſtate of ſeparation, it may carry the reliſhes of religion and ſobriety to the places of its abode and ſentence.*

7. When theſe things are taken care for, let the ſick man ſo order his affairs that he have but very little converſation with the world, but wholly (as he can) attend to religion, and antedate his converſation in heaven, alwayes having entercourſe with God, and ſtill converſing with the Holy Jeſus, kiſſing his wounds, admiring his goodneſſe, begging his mercy, feeding on him with faith, and drinking his blood, to which purpoſe it were very fit (if all circumſtances be anſwerable) that the narrative of the paſſion of Chriſt be read or diſcourſed to him at length, or in brief according to the ſtile of the four Goſpels. But in all things, let *his care* and *ſociety* be as little ſecular as is poſſible.

* Who ſo him bethoft
Inwardly and oft
How hard it were to flit
From bed unto the pit
From pit unto pain
That nere ſhall ceaſe again
He would not do one ſin
All the world to win.

Inſcript. marmori in Eccleſ. paroch. de Feverſham in agro Cantiano.

CHAP. IV.

Of the practise of the graces, proper to the state of sickness, which a sick man may practise alone,

SECT. I.

Of the practise of Patience.

NOw we suppose the man entring upon his Scene of sorrows and *passive graces*: It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence, that he must return home and die. For men very commonly enter into the snare *singing*, and consider not whither their fate leads them; nor feared that then the Angel was to strike his stroak; till his knees kissed the earth, and his head trembles with the weight of the rod, which God put into the hand of an exterminating Angel. But whatsoever the ingresse was, when the man feels his blood boil, or his bones weary, or his flesh diseased

diſeaſed with a load of a diſperſed and diſordered humour, or his head to ake, or his faculties diſcompoſed, then he muſt conſider that all thoſe diſcourſes he hath heard concerning patience and reſignation, and conformity to Chriſts ſufferings, and the melancholy lectures of the Croſſe, muſt all of them now be reduced to practiſe, and paſſe from an ineffective contemplation to ſuch an exerciſe as will really trie, whether wee were true diſciples of the Croſſe, or onely beleeved the doctrines of religion when we were at eaſe, and that they never paſſed thorow the ear to the heart, and dwelt not in our ſpirits. But every man ſhould conſider God does nothing in vain, that hee would not to no purpoſe ſend us Preachers, nor give us rules, and furniſh us with diſcourſe, and lend us books, and provide Sermons, and make examples, and promiſe his Spirit, and deſcribe the bleſſedneſſe of holy ſufferings, and prepare us with daily alarums, if he did not really purpoſe to order our affairs ſo that we ſhould need all this, and uſe it all; there were no ſuch thing as the grace of patience if we were not to feel a ſickneſſe, or enter into a ſtate of ſufferings; whither when we are entred, we are to practiſe by the following rules.

The practiſe and acts of patience by way of rule.

1. At the firſt addreſſe and preſence of ſickneſſe, *ſtand ſtill and arreſt thy ſpirit*, that it may without amazement, or affright conſider that this was that thou lookedſt for, and were alwayes

alwayes certain should happen, and that now thou art to enter into the actions of a new religion, the agony of a strange constitution; but at no hand suffer thy spirits to be dispersed with fear, or wildnesse of thought, but stay their loosenesse and dispersion by a serious consideration of the present and future imployment. For so doth the Lybian Lion spying the fierce huntsman, first beats himself with the stroaks of his tail, and curles up his spirits, making them strong with union and recollection, till being strook with a Mauritanian spear, he rushes forth into his defence and noblest contention; and either scapes into the secrets of his own dwelling, or else dies, the bravest of the forrest: Every man when shot with an arrow from Gods quiver, must then draw in all the auxiliaries of reason, and know, that then is the time to try his strength, and to reduce the words of his religion into action, and consider that if he behaves himself weakly and timerously, he suffers never the lesse of sicknesse; but if he returns to health he carries along with him the mark of a coward and a fool; and if he descends into his grave, he enters into the state of the *faithlesse* and *unbeleevers*. Let him set his heart firm upon this resolution, *I must bear it inevitably; and I will by Gods grace do it nobly.*

2. *Bear in thy sicknesse all along the same thoughts, propositions, and discourses concerning thy person, thy life, and death, thy soul and religion, which thou hadst in the best dayes of thy health, and when thou didst discourse wisely concerning things spirituall.* For it is to be supposed (and if it be not yet done, let this rule remind thee of it, and direct thee) that thou hast

haſt caſt about in thy health and conſidered concerning thy change, and *the evil day*, that thou muſt be ſick and die, that you muſt need a comforter, and that it was certain thou ſhouldſt fall into a ſtate in which all the cords of thy anchor ſhould be ſtretched, and the very rock and foundation of faith ſhould be attempted; and whatſoever fancies may diſturb you, or whatever weakneſſes may invade you, yet conſider, when you were better able to judge and govern the accidents of your life, you concluded it neceſſary to truſt in God, and poſſeſſe your ſouls with patience. Think of things as they think that ſtand by you, and as you did when you ſtood by others, that it is a bleſſed thing to be patient, that a quietneſſe of ſpirit hath a certain reward, that ſtill there is infinite truth and reality in the promiſes of the Goſpel, that ſtill thou art in the care of God, in the condition of a ſon, and *working out thy ſalvation* with labour and pain, *with fear and trembling*, that now the Sun is under a cloud, but it ſtill ſends forth the ſame influence; and be ſure to make no new principles upon the ſtock of a quick and an impatient ſenſe, or too buſie an apprehenſion: keep your old principles, and upon their ſtock diſcourſe and practiſe on towards your concluſion.

3. *Reſolve to bear your ſickneſſe like a child*, that is, without conſidering the evils and the pains, the ſorrows and the danger; but go ſtraight forward, and let thy thoughts caſt about for nothing, but how to make advantages of it by the inſtrument of religion. He that from a high tower looks down upon the precipice and meaſures the ſpace through which

which he must descend, and considers what a huge fall hee shall have, shall feel more by the horror of it, then by the last dash on the payement: and hee that tells his groans and numbers his sighs, and reckons one for every gripe of his belly, or throb of his distempered pulse, will make an *artificial sicknesse* greater then the *natural*; and if thou beest ashamed that a childe should bear an evill better then thou, then take his instrument and allay thy spirit with it; reflect not upon thy evill, but contrive as much as you can for duty, and in all the rest, *inconsideration* will ease your pain.

4. If thou searest thou shalt need; observe and draw together all such things as are apt to charm thy spirit, and ease thy fancy in the sufferance. It is the counsel of *Socrates*: *it is* (said he) *a great danger, and you must by discourse and arts of reasoning inchant it into slumber and some rest.* It may be thou wert moved much to see a person of honour to die untimely; or thou didst love the religion of that death-bed; and it was dressed up in circumstances fitted to thy needs, and hit thee on that part, where thou wert most sensible, or some little saying in a Sermon, or passage of a book was chosen and singled out by a peculiar apprehension, and made consent lodge a while in thy spirit, even then when thou didst place death in thy meditation, and didst view it in all its dresse of fancy: whatsoever that was which at any time did please thee in thy most passionate and fantastick part, let not that go, but bring it home at that time especially; because when thou art in thy weaknesse, such little things will easier move

καλὸς γὰρ ὁ κίνδυνος, ἢ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ.

move thee then a more ſevere diſcourſe and a better reaſon. For a ſick man is like a ſcrupulous: his caſe is gone beyond the cure of arguments, and it is a *trouble* that can onely be helped by chance, or a lucky ſaying; and *Ludovico Corbinelli* was moved at the death of *Henry the ſecond* more then if he had read the ſaddeſt Elegy of all the unfortunate Princes in Chriſtendome, or all the ſad ſayings of Scripture, or the threnes of the funerall prophets. I deny not, but this courſe is moſt proper to weak perſons; but it is a ſtate of weakneſſe for which we are now providing remedies and inſtruction; a ſtrong man will not need it; But when our ſickneſſe hath rendred us weak in all ſenſes, it is not good to refuſe a remedy, becauſe it ſuppoſes us to be ſick. But then if to the Catalogue of weak perſons we adde all thoſe who are ruled by fancy, we ſhall find that *many perſons in their health*, and *more in their ſickneſſe*, are under the dominion of fancy, and apt to be helped by thoſe little things, which themſelves have found fitted to their apprehenſion; and which no other man can miniſter to their needs, unleſſe by chance, or in a heap of other things. But therefore every man ſhould remember by what inſtruments he was at any time much moved, and try them upon his ſpirit in the day of his calamity.

5. *Do not chooſe the kinde of thy ſickneſſe, or the manner of thy death*; but let it be what God pleaſe, ſo it be no greater then thy ſpirit, or thy patience: and for that, you are to rely upon the promiſe of God; and to ſecure thy ſelf by prayer and induſtry; but in all things elſe let God be thy chooſer, and let it

it be thy work to submit indifferently, and attend the duty. It is lawfull to beg of God that thy sickneſſe may not be ſharp, or noyſome, infectious or unuſuall, becauſe theſe are circumſtances of evil which are alſo proper inſtruments of temptation; and though it may well concern the prudence of thy religion to fear thy ſelf, and keep thee from violent temptations, who haſt ſo often fallen in little ones; yet even in theſe things be ſure to keep ſome degrees of indifferency; that is, if God will not be intreated to eaſe thee, or to change thy triall, then be importunate that thy ſpirit and its intereſt be ſecured, *and let him do what ſeemeth good in his eyes*; but as in the degrees of ſickneſſe thou art to ſubmit to God; ſo in the kind of it, (ſuppoſing equall degrees) thou art to be altogether incurious; whether God call thee by a conſumption or an aſthma, by a dropſey or a palſey, by a feaver in thy humours, or a feaver in thy ſpirits, becauſe all ſuch nicety of choice is nothing but a colour to legitimate impatience, and to make an excuſe to murmure privately, and for circumſtances, when in the ſumme of affairs we durſt not own impatience. I have known ſome perſons vehemently wiſh that they might die of a conſumption, and ſome of theſe had a plot upon heaven, and hoped by that means to ſecure it after a careleſſe life; as thinking a lingring ſickneſſe would certainly infer a lingring and a protracted repentance; and by that means they thought they ſhould be ſafeſt; others of them dreamed it would be an eaſier death, and have found themſelves deceived, & their patience hath been tired with a weary ſpirit and a uſeleſſe body, by often converſing with

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healthfull perſons and vigorous neighbours, by uneaſineſſe of the fleſh, and the ſharpneſſe of his bones, by want of ſpirits and a dying life; and in concluſion have been directly debauched by peeviſhneſſe and a fretful ſickneſſe, and theſe men had better have left it to the *wiſdom* and *goodneſſe* of God, for they both are infinite.

6. *Be patient in the deſires of religion, and take care that the forwardneſſe of exteriour actions do not diſcompoſe thy ſpirit: while thou feareſt that by leſſe ſerving God in thy diſability, thou runneſt backward in the account of pardon and the favour of God.* Be content that the time which was formerly ſpent in prayer be now ſpent in vomiting, and carefulneſſe and attendances: ſince God hath pleaſed it ſhould be ſo, it does not become us to think hard thoughts concerning it: Do not think that God is only to be found in a great prayer, or a ſolemn office; hee is moved by a ſigh, by a groan, by an act of love; and therefore when your pain is great and pungent, lay all your ſtrength upon it to bear it patiently; when the evil is ſomething more tolerable, let your mind think ſome pious, though ſhort meditation; let it not be very buſie, and full of attention; for that will be but a new temptation to your patience, and render your religion tedious and hateful; But record your deſires, and preſent your ſelf to God by generall acts of will and underſtanding, and by habituall remembrances of your former vigorouſneſſe, and by verification of the ſame grace, rather then proper exerciſes: if you can do more, do it; but if you cannot, let it not become a ſcruple to thee; wee muſt not think

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man is tyed to the forms of health, or that he who swoons and faints, is obliged to his usuall forms and hours of prayer; *if we cannot labour, yet let us love.* Nothing can hinder us from that, but our own uncharitableness.

7. Be obedient unto thy Physitian in those things that concern him, if he be a person fit to minister unto thee; *God is he onely that needs no help:* and God hath created the Physitian for thine: therefore use him *temperately*, without violent confidences; and *sweetly* without uncivil distrustings, or refusing his prescriptions upon humor or impotent fear. A man may refuse to have his arme or leg cut off, or to suffer the pains of *Marius* his incision: and if he believes that to dye is the lesse evil, hee may compose himself to it without hazarding his patience, or introducing that which hee thinks a worse evil; but that which in this article is to be reproved and avoided, is, that some men will choose to die out of fear of death, and send for Physitians, and do what themselves list, and call for counsel and follow none. When there is reason they should decline him it is not to be accounted to the stock of a sin; but where there is no just cause, there is a direct impatience.

Ipsi ceu vi Deo nullo est opus; apud Senecam. Scaliger recte emendat; Ipsi ceu Deo, &c. Ex Græco scilicet. μονὸς Θεὸς ἀπροσδεὴς καὶ ἀνενδεὴς.

Hither is to be reduced that wee be not too confident of the Physitian or drain our hopes of recovery from the fountain, through so imperfect chanels; laying the wells of God dry, and digging to our selves broken cisterns. Physitians are the Ministers of Gods mercies, and providence, in the matter of health and ease,

eaſe, of reſtitution or death; and when God ſhall enable their judgements and direct their counſels, and proſper their medicines, they ſhall do thee good, for which you muſt give God thanks, and to the Phyſitian the honour of a bleſſed *inſtrument*. But this cannot alwayes bee done; and *Lucius Cornelius* the Lieutenant in Portugall under *Fabius* the Conſul, boaſted in the inſcription of his monument, that he had lived a healthful and vegete age till his laſt ſickneſſe, but then complained hee was forſaken by his Phyſitian, and railed upon *Eſculapius*, for not accepting his vow and paſſionate deſire of preſerving his life longer: and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without reaſon and without religion. But it was a ſad ſight to ſee the favour of all France confined to a Phyſitian and a Barber, and the King (*Lewis* the XI.) to be ſo much their ſervant that hee ſhould acknowledge and own his life from them, and all his eaſe to their gentle dreſſing of his gout, and friendly miniſteries; for the King thought himſelf *undone* and *robbed* if hee ſhould die; his portion here was fair: and he was loth to exchange his poſſeſſion for the intereſt of a bigger hope.

L. Cornel. legatus ſub Fabio Conſule vividam naturam & virilem animam ſervavi, quoad animam efflavi; & tandem deſertus ope medicorum & Eſculapii Dei ingrati cui me voveram ſodalem perpetuo futurum ſi fila aliquantulum optata protuliſſet.

Vetus inſcriptio in Luſitania.

Nunc omnibus anxius aris
Illachrymat ſignatq; fores & pectore terget
Limina; nunc fruſtra vocat exorabile nomen.

Papin. l. 5.

Treat

8. *Treat thy nurses and servants sweetly and as it becomes an obliged and a necessitous person*; remember that thou art very troublesome to them; that they trouble not thee willingly; that they strive to do thee ease and benefit, that they wish it and sigh, and pray for it, and are glad if thou likest their attendance: that whatsoever is amisse is thy disease, and the uneasinesse of thy head or thy side, thy distemper or thy disaffections; and it will be an unhandsome injustice to be troublesome to them because thou art so to thy self; to make them feel a part of thy sorrowes that thou mayest not bear them alone; evilly to requite their care by thy too curious and impatient wrangling, and fretfull spirit. That tendernesse is vitious and unnaturall that shrikes out under the weight of a gentle cataplasm; and hee will ill comply with *Gods rod*, that cannot endure *his friends greatest kindnesse*: And he will be very angry (if he durst) with Gods smiting him, that is peevish with his servants that go about to ease him.

Ἀποκαρτερεῖν Græci vocant cum mors propter impatientiam petitur.

9. *Let not the smart of your sickness make you to call violently for death*; you are not patient, unlesse you be content to live. God hath wisely ordered that we may be the better reconciled with death, because it is the period of many calamities. But where ever the Generall hath placed thee, stirre not from thy station untill thou beest called off, but abide so, that death may come to thee by the designe of him who intends it to be thy advantage; God hath made sufferance to be thy work, and do not impatiently long for evening, lest at night thou findest the reward of him that was weary of his work; for hee that

is

is weary before his time is an unprofitable ſervant, and is either idle or diſeaſed.

10. That which remains in the practiſe of this grace is, that the ſick man ſhould do acts of patience by way of prayer and ejaculations. In which hee may ſerve himſelf of the following collection.

SECT. II.

Acts of patience by way of prayer and ejaculation.

I Will ſeek unto God, unto God will I commit my cauſe which doth great things and unſearchable: marvellous things without number. Job.5.8. 10.

To ſet up on high thoſe that be low, that thoſe which mourn may be exalted to ſafety. ** So the poor have hope and iniquity ſtoppeth her mouth. Verſ.11. 16.

Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty.

For hee maketh ſore and bindeth up, hee woundeth and his hands make whole. 17.

He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evill touch thee. Thou ſhalt come to thy grave in a juſt age, like as a ſhock of corn cometh in his ſeaſon. 18.

I remember thee upon my bed, and meditate upon thee in the night watches. Becauſe thou haſt been my help, therefore under the ſhadow 26. Pſalm 63.6.

7,8. shadow of thy wings will I rejoyce. My soul followeth hard after thee, for thy right hand hath upholden me.

God restoreth my soul: hee leadeth me in the path of righteousnesse for his names sake.

Psal.23. 3,4. Yea though I walk thorough the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staffe, they comfort me.

In the time of trouble he shall hide me in

Psal.27.5 his pavilion: in the secret of his tabernacle shal he hide me, he shal set me up upon a rock.

The Lord hath looked downe from the height of his sanctuary, from the heaven did the Lord behold the earth. To hear the groaning of his prisoners, to loose those that are

Psal.102. appointed to death.

v.19,20. I cryed unto God with my voice: even unto God with my voice, and hee gave ear unto me; In the day of my trouble I sought the Lord; my sore ran in the night and ceased not; my soul refused to be comforted. * I remembred God and was troubled: I complained and my spirit was overwhelmed; thou holdest mine eyes waking: I am so troubled that I cannot speak; will the Lord cast me off for ever, and will he be favourable no more? Is his promise clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up

Psal. 77 1, &c. his tender mercies? And I said, this is my infirmity: but I will remember the years of the right hand of the most High.

No temptation hath taken me, but such as is common to man: but God is faithful who will not suffer me to be tempted above what I am able; but will with the temptation also make

make a way to eſcape that I may bee able to bear it. 1 Cor. 10, 13.

Whatſoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and conſolation grant me to be ſo minded. Rom. 15. 4, 5.

It is the Lord, let him do what ſeemeth good in his eyes. 1 Sam. 3. 18.

Surely the word that the Lord hath ſpoken is very good: But thy ſervant is weak; O remember mine infirmities; and lift thy ſervant up that leaneth upon thy right hand.

There is given unto me a thorn in the fleſh to buffet mee. For this thing I beſought the Lord thrice, that it might depart from mee; and he ſaid unto me, My grace is ſufficient for thee. For my ſtrength is made perfect in weakneſſe. Moſt gladly therefore will I glory in my infirmities, that the power of Chriſt may reſt upon me. For when I am weak then am I ſtrong. 2 Cor. 12. 7, 8, 9.

O Lord, thou haſt pleaded the cauſes of my ſoul; thou haſt redeemed my life. And I ſaid, My ſtrength and my hope is in the Lord, remembring my affliction and my miſery; the wormwood and the gall. My ſoul hath them ſtill in remembrance, and is humbled with-in mee. This I recall to my minde, therefore I have hope. Lam. 3. 18, 19, &c.

It is the Lords mercies that we are not conſumed, becauſe his compaſſions fail not. They are new every morning, great is thy faithfulneſſe. The Lord is my portion, ſaid my ſoul, therefore will I hope in him. Ibid.

The Lord is good unto them that wait for him, to the ſoul that ſeeketh him. It is good

that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever But though he cause grief, yet will hee have compassion according
Ibid. to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men.

Wherefore doth a living man complain? a man for the punishment of his sins? O that thou wouldest hide me in the grave [of Jesus] that thou wouldest keep mee secret untill thy
Job 14. 13. wrath be past, that thou wouldest appoint me a set time and remember me!
Job 2. 10. Shall we receive good at the hand of God, and shall we not receive evil?

The sick man may recite or hear recited the following Psalms in the intervals of his agony.

I.

Psal. 6. O Lord rebuke mee not in thine anger, neither chasten mee in thy hot displeasure.

Have mercy upon mee, O Lord, for I am weak, O Lord heal me, for my bones are vexed.

My soul is also sore vexed, but thou, O Lord how long? Return O Lord, deliver my soul: O save me for thy mercies sake.

For in death no man remembreth thee: in the grave who shall give thee thanks.

I am weary with my groaning: all the night make I my bed to swim: I water my couch with my tears.

Mine eye is consumed because of grief;

it

it waxeth old becauſe of all my [ſorrows.

Depart from me all ye workers of iniquity, for the Lord hath heard the voyce of my weeping.

The Lord hath heard my ſupplication: the Lord will receive my prayer.

Bleſſed bee the Lord who hath heard my prayer: and hath not turned his mercy from mee.

II.

IN the Lord put I my truſt; how ſay yee to my ſoul, flee as a bird to your mountain?

The Lord is in his holy Temple, the Lords Throne is in heaven, his eyes behold, his eyelids try the children of men. Pſal. 11.

Preſerve mee, O God; for in thee do I put my truſt. Pſal. 16

O my ſoul thou haſt ſaid unto the Lord, thou art my Lord, my goodneſſe extendeth not to thee.

The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot.

I will bleſſe the Lord who hath given mee counſell, my reins alſo inſtruct me in the night ſeaſons.

I have ſet the Lord alwayes before me: becauſe he is at my right hand I ſhall not bee moved.

Therefore my heart is glad, and my glory rejoyceth, my fleſh alſo ſhall reſt in hope.

Thou wilt ſhew me the path of life: in thy preſence is the fulneſſe of joy, at thy right hand there are pleaſures for evermore.

As for me I will behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake with thy likeneſſe. Pſal. 17.

III.

Psalm 31. 9. HAve mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief; yea my soul and my belly.

For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. * I am like a broken vessell.

But I trusted in thee, O Lord, I said, thou art my God.

My times are in thy hand: make thy face to shine upon thy servant: save mee for thy mercies sake.

27. When thou saidst, Seek yee my face, my heart said unto thee, thy face Lord will I seek.

Hide not thy face from mee; put not thy servant away in thy anger: thou hast been my help, leave mee not, neither forsake mee, O God of my salvation

I had fainted unlesse I had beleeved the goodnesse of the Lord in the land of the living.

O how great is thy goodnesse, which thou 21. hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sons of men.

Thou shalt hide them in the secret of thy presence, from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues [from the calumnies and aggravation of sins by Devils.]

I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voyce of my supplication, when I cried unto thee.

O love the Lord all yee his Saints for the Lord

Lord preſerveth the faithfull, and plenteouſly rewardeth the proud doer.

Be of good courage, and he ſhall ſtrengthen your heart: all ye that hope in the Lord.

The Prayer: *to be ſaid in the beginning of a ſickneſſe.*

O Almighty God, merciſull and gracious, who in thy juſtice didſt ſend ſorrow and tears, ſickneſſe and death into the world as a puniſhment for mans ſins, and haſt comprehended all under ſin, and this ſad covenant of ſufferings, *not to deſtroy us, but that thou mighteſt have mercy upon all*; making thy juſtice to miniſter to mercy, ſhort afflictions to an eternall weight of glory; as thou haſt turned my ſins into ſickneſſe, ſo turn my ſickneſſe to the advantages of holineſſe and religion, of mercy and pardon, of faith and hope, of grace and glory: thou haſt now called mee *to the fellowſhip of ſufferings*; Lord by the inſtrument of religion, let my preſent condition be ſo ſanctified that my ſufferings may be united to the ſufferings of my Lord, that ſo thou mayſt pity me, and aſſiſt me; relieve my ſorrow and ſupport my ſpirit; direct my thoughts, and ſanctifie the accidents of my ſickneſſe, and that the puniſhment of my ſin may be the ſchool of vertue; In which ſince thou haſt now entred mee, Lord make mee a holy proficient; that I may behave my ſelf as a ſon under diſcipline, humbly, and obediently, evenly, and penitently; that I may come by

this means neerer unto thee; that if I shall go forth of this sickneſſe by the gate of life and health, I may return to the world with great ſtrengths of ſpirit, to run a new race of a ſtricter holineſſe, and a more ſevere religion: Or if I paſſe from hence with the out-let of death, I may enter into the boſome of my Lord, and may feel the preſent joyes of a certain hope of that Sea of pleaſures, in which all thy Saints and ſervants ſhall bee comprehended to eternall ages. Grant this for Jeſus Chriſt his ſake, our Deareſt Lord and Saviour. Amen.

An act of reſignation to bee ſaid by a ſick perſon in all the evil accidents of his ſickneſſe.

O Eternall God, thou haſt made mee and ſuſtained me, thou haſt bleſſed me in all the dayes of my life, and haſt taken care of me in all variety of accidents; and nothing happens to me in vain; nothing without thy providence; and I know thou ſmiteſt thy ſervants in mercy, and with deſignes of the greateſt pity in the world: Lord I humbly lie down under thy rod; do with mee as thou pleaſeſt; do thou chooſe for mee, not onely the whole ſtate and condition of being, but every little and great accident of it. Keep me ſafe by thy grace, and then uſe what inſtrument thou pleaſeſt of bringing mee to thee: Lord I am not ſolicitous of the paſſage, ſo I may get thee. Onely, O Lord, remember my infirmities, and let thy ſervant rejoyce in thee alwayes, and feel and confeſſe, and glory in thy

thy goodneſſe. O bee thou as delightfull to me in this my medicinal ſickneſs, as ever thou wert in any of the dangers of my proſperity, let me not peeviſhly refuſe thy pardon at the rate of a ſevere diſcipline. I am thy ſervant and thy creature, thy purchaſed poſſeſſion, and thy ſon, I am all thine, and becauſe thou haſt mercy in ſtore for all that truſt in thee, I cover my eyes, and in ſilence wait for the time of my redemption. Amen.

A Prayer for the grace of Patience.

MOſt Mercifull and Gracious Father, who in the redemption of loſt Mankind by the paſſion of thy moſt holy Son haſt eſtabliſhed a covenant of ſufferings, I bleſſe and magnifie thy Name that thou haſt adopted mee into the inheritance of ſonnes, and haſt given me a portion of my elder Brother: Lord, the croſſe ſals heavy and ſits uneaſie upon my ſhoulders; my ſpirit is willing, but my fleſh is weak, I humbly beg of thee that I may now rejoyce in this thy diſpenſation and effect of providence; I know and am perſwaded that thou art then as gracious when thou ſmiteſt us for amendment or triall, as when thou releeveſt our wearied bodies, in compliance with our infirmity: I rejoyce O Lord in thy rare and myſterious mercy, who by ſufferings haſt turned our miſery into advantages unſpeakable; for ſo thou makeſt us like to thy Son, and giveſt us a gift that the Angels never did receive; for they cannot dye in conformity to, and imitation of their Lord and ours; but bleſſed bee thy Name; wee can, and deareſt Lord, *Let it be ſo.* Amen.

II.

THou who art the God of patience and consolation strengthen me in the inner man, that I may *bear the yoak and burden of the Lord* without any uneasie and useleſſe murmurs, and ineffective unwillingneſſe. Lord, I am unable to stand under the crosse, unable of my self, but thou, O Holy Jesus, who didst feel the burden of it, who didst sink under it, and wert pleased to admit a man to bear part of the load when thou underwentest all for him; be thou pleased to ease this load by fortifying my spirit; that I may bee strongest when I am weakest, and may bee able to do and suffer every thing thou pleasest through Christ which strengthens mee. Lord, if thou wilt support me, I will for ever praise thee; if thou wilt suffer the load to presse mee yet more heavily; I will crie unto thee and complain unto my God, and at last I will lie down and dye, and by the mercies and intercession of the Holy Jesus, and the conduct of thy blessed Spirit, and the ministery of Angels, passe into those mansions where Holy souls rest and weep no more. Lord pity me; Lord sanctifie this my sickneſſe; Lord strengthen me; Holy Jesus save me and deliver me; thou knowest how shamefully I have fallen with pleasure; in thy mercy and very pity, let me not fall with pain too. O let me *never charge God foolishly*, nor offend thee by my impatience and uneasie spirit, nor weaken the hands and hearts of those that charitably minister to my needs: but let me passe through the valley of tears, and the valley of the shadow of death

death with ſafety and peace, with a meek ſpirit, and a ſenſe of the Divine mercies; and though thou breakeſt me in pieces, my hope is, thou wilt gather mee up in the gatherings of eternity. Grant this eternall God, Gracious Father, for the merits and interceſſion of our merciful high Prieſt, who once ſuffered for me, and for ever intercedes for me, our moſt gracious and ever Bleſſed Saviour Jeſus.

A Prayer to be ſaid when the ſick man takes Phyſick.

O Moſt bleſſed and eternall Jeſus, thou who art the great Phyſician of our ſouls, and the Sun of righteouſneſſe ariſing with healing in thy wings; to thee is given by thy heavenly Father the Government of all the world, and thou diſpoſeſt every great and little accident to thy Fathers honour, and to the good and comfort of them that love and ſerve thee: Be pleaſed to bleſſe the miniſtery of thy ſervant in order to my eaſe and health, direct his judgement, proſper the medicines, and diſpoſe the chances of my ſickneſſe fortunately, that I may feel the bleſſing and loving kindneſſe of the Lord, in the eaſe of my pain, and the reſtitution of my health; that I being reſtored to the ſociety of the living, and to thy ſolemn Aſſemblies, may praiſe thee and thy goodneſſe ſecretly among the faithfull, and in the Congregation of thy redeemed ones, here in the outer-courts of the Lord, and hereafter in thy eternall Temple for ever and ever. Amen.

SECT. III.

Of the practise of the grace of Faith in the time of sickness.

NOw is the time when faith appears most necessary and most difficult. It is the foundation of a good life, and the foundation of all our hopes; it is that without which wee cannot live well, and without which wee cannot die well; it is a grace that then we shall need, to support our spirits, to sustain our hopes, to alleviate our sickness, to resist temptations, to prevent despair: upon the belief of the articles of our religion wee can do the works of a holy life; but upon belief of the promises, we can bear our sickness patiently, and dye cheerfully. The sick man may practise it in the following instances.

1. *Let the sick man be carefull that he do not admit of any doubt concerning that which hee beleeved, and received from common consent in his best health and dayes of election and religion.* For if the Devil can but prevail so far as to unfix and unrivet the resolution and confidence or fulnesse of assent, it is easie for him so to unwinde the spirit, that from *why* to *whether or no*, from *whether or no*, to *scarcely not*, from *scarcely not*, to *absolutely not at all* are steps of a descending and failing spirit: and whatsoever a man is made to doubt of by the weaknesse of his understanding in a sickness, it will be hard to get an instrument strong or subtle enough

enough to reenforce and enſure; For when the ſtrengths are gone by which faith held, and it does not ſtand firm by the weight of its own bulk and great conſtitution, nor yet by the cordage of a tenacious root, then it is prepared for a ruine, which it cannot eſcape in the tempeſts of a ſickneſſe and the aſſaults of a Devil. * Diſcourſe and argument, * the line of tradition, * and a never * failing experience, * the Spirit of God, and the * truth of miracles, * the word of prophecie, * and the blood of Martyrs, * the excellency of the doctrine, and * the neceſſity of men, * the riches of the promiſes, * and the wiſdom of the revelations, * the reaſonableneſſe and * ſublimity, the * concordance and the * uſefulneſſe of the articles, and * their complyance with all the needs of man, * and the government of Common-wealths, are like the ſtrings and branches of the roots, by which faith ſtands firm and unmoveable in the ſpirit, and underſtanding of a man. But in ſickneſſe the underſtanding is ſhaken, and the ground is removed in which the root did grapple, and ſupports its trunk; and therefore there is no way now, but that it be left to ſtand upon the old confidences, and by the firmament of its own weight; [a] it muſt be left to ſtand, becauſe it alwayes ſtood there before: and as it ſtood all his life time in the *ground of underſtanding*, ſo it muſt now be ſupported with *will* and a *fixed reſolution*. But diſputation tempts it, and ſhakes it with trying, and overthrowes it with ſhaking. Above all things in the world, let the ſick man fear a propoſition which his ſickneſs hath put into him, contrary to the diſcourſes of health, and a ſober untroubled reaſon.

[a] Non jam validis radicibus hærens ponderi fixa ſuo.

Sanctiuſq; ac reverentius viſum de actis Deorum credere quam ſcire. Tacit.

Fides tua te salvum faciet; non exercitatio scripturarum. Fides in regula posita est; (scil. in symbolo quod jam recitaverat) habet legem, & salutem de observatione legis: exercitatio autem in curiositate consistit, habens gloriam solam de peritiæ studio: Cedat curiositas fidei; cedat gloria saluti.

Tert. de præscript.

S. Augustinus vocat symbolum comprehensionem fidei vestræ atq; perfectionem. Cordis signaculum, & nostræ militiæ sacramentum. Amb. lib. 3. de Veland. Virgin. Aug. serm. 115.

Non per difficiles nos Deus ad beatam vitam quæstiones vocat. In absoluto nobis & facili est æternitas: Jesum suscitatum a mortuis per Deum credere & ipsum esse Dominum confiteri.

S. Hilar. lib. 10. de Trinit.

Hæc est fides Catholica (de symbolo suo dixit Athanasius, vel quicuncque author est, S. Athanas. de fide Nicena,

ἢ γὰρ ἐν αὐτῇ παρὰ τοῦ πατέρων κατὰ τὰς θείας γραφὰς ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀνατροπὴν μὲν πάσης ἀσεβείας, σύστασιν δὲ τῆς εὐσεβείας ἐν Χριστῷ.

Ep. ad Epict.

2. Let the sick man mingle the recitall of his Creed together with his devotions, and in that let him account his faith; not in curiosity and factions, in the confessions of parties and interests; for some over forward zeals are so earnest to professe their little and uncertain articles, and glory so to dye in a particular and divided communion, that in the profession of their faith they lose or discompose their charity; let it bee enough that wee secure our interest of heaven, though wee do not go about to appropriate the mansions to our sect; for every good man hopes to be saved as hee is a Christian, and not as he is a Lutheran, or of an other division. However those articles upon which hee can build the exercise of any vertue in his sicknesse, or upon the stock of which he can improve his present condition, are such as consist in *the greatness and goodness*, the *veracity*, and *mercy of God* through Jesus Christ; nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in Christendom.

3. Let

3. *Let the ſick mans faith eſpecially be active about the promiſes of grace, and the excellent things of the goſpel*; thoſe which can comfort his ſorrowes, and enable his patience; thoſe upon the hopes of which, he did the duties of his life, and for which he is not unwilling to die; ſuch as the *interceſſion* and *advocation of Chriſt*, remiſſion of ſins, the reſurrection, the myſterious arts and mercies of mans redemption, Chriſts triumph over death, and all the powers of hell, the covenant of grace, or the bleſſed iſſues of repentance, and above all, the article of eternal life, upon the ſtrength of which 11000 virgins went cheerfully together to their martyrdome, and 20000 Chriſtians were burned by *Diocleſian* on a Chriſtmas day, and whole armies of Aſian Chriſtians offered themſelves to the Tribunals of *Arius Anthonius*, and whole colledges of ſevere perſons were inſtituted, who lived upon religion, whoſe *dinner* was the *Euchariſt*, whoſe *ſupper* was *praiſe*, and their *nights* were *watches*, and their *dayes* were *labour*; for the hope of which then men counted it gain to loſe their eſtates, and gloried in their ſufferings, and rejoyced in their perſecutions, and were glad at their diſgraces; this is the article that hath made all the Martyrs of Chriſt confident and glorious, and if it does not more then ſufficiently ſtrengthen our ſpirits to the preſent ſuffering, it is becauſe we underſtand it not, but have the appetites of beaſts and fools. But if the ſick man fixes his thoughts and lets his habitation dwell here, he ſwels his hope, and maſters his fears, and eaſes his ſorrowes, and overcomes his temptations.

Tertul. ad Sapul.

4. Let

4. *Let the sick man endeavour to turn his faith of the Articles into love of them*; and that will be an excellent instrument, not onely to refresh his sorrows, but to confirm his faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments, to judge concerning the reasonablenesse of a proposition; But therefore let him consider and love it, because it is usefull and necessary, profitable and gracious; and when he is once in love with it, and then also renews his love to it, when he feels the need of it; he is an interested person, and for his own sake will never let it go, and passe into the shadows of doubting, or the utter-darknesse of infidelity. *An act of love* will make him have a mind to it, and we easily beleeve what we love, but very uneasily part with our belief which we for so great an interest have chosen, and entertained with a great affection.

5. *Let the sick person be infinitely carefull that his faith be not tempted by any man, or any thing, and when it is in any degree weakned, let him lay fast hold upon the conclusion*, upon the Article it self, and by earnest prayer beg of God to guide him in certainty and safety. For let him consider that the Article is better then all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do believe it: but he can receive no good at all, if Christ did not die, if there be no resurrection, if his Creed hath deceived him: therefore all that he is to do is to secure his hold, which hee can do no way but *by prayer* and *by his interest*. And by this Argument or instrument it was that *Socrates* refreshed the evil

evil of his condition, when he was to drink his *aconite*. 'If the ſoul be immortall, and 'perpetuall rewards be laid up for wiſe ſouls, 'then I loſe nothing by my death; but if 'there be not, then I loſe nothing by my opi- 'nion: for it ſupports my ſpirit in my paſſage, 'and the evil of being deceived cannot over- 'take me when I have no being. So it is with all that are tempted in their faith. If thoſe Articles be not true, then the men are nothing; if they be true, then they are happy; and if the Article fails there can be no puniſhment for beleeving; but if they be true, my *not beleeving* deſtroyes all my portion in them and poſſibility to receive the excellent things which they contain. By faith we *quench the fiery darts of the Devil*; but if our faith be quenched, wherewithall ſhall we be able to endure the aſſault? therefore ſeize upon the Article, and ſecure the great object, and the great inſtrument, that is, *the hopes of pardon, and eternall life through Jeſus Chriſt*, and do this by all means and by any inſtrument artificial, or inartificial, by argument, or by ſtratagem, by perfect reſolution, or by diſcourſe, by the hand and ears of premiſſes, or the foot of the concluſion, by right or by wrong, becauſe we underſtand it, or becauſe we love it, *ſuper totam materiam*, becauſe I will, and becauſe I ought, becauſe it is ſafe to do ſo, and becauſe it is not ſafe to do otherwiſe, becauſe if I do I may receive a good, and becauſe if I do not I am miſerable; either for that I ſhall have a portion of ſorrows, or that I can have no portion of good things, without it.

In Phæd.

SECT.

SECT. IV.

Acts of faith by way of prayer and ejaculation to be said by sick men in the dayes of their temptation.

LOrd whither shall I go? thou hast the words of eternall life.

I beleeve in God the Father Almighty, and in Jesus Christ his onely Son our Lord, &c.

And I beleeve in the Holy Ghost, &c.

Lord I beleeve; help thou mine unbelief.

I know and am perswaded by the Lord Jesus] that none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

Rom. 14.6.

If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all: how shall he not with him give us all things?

Who shall lay any thing to the charge of Gods elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom.8. 31.&c.

If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

1 Joh. 2 1.

This is a faithfull saying, and worthy of all

all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. O grant, that I may obtain mercy, that in me Jeſus Chriſt may ſhew forth all long-ſuffering, that I may beleeve in him to life everlaſting. 1 Tim. 1.15.

I am bound to give thanks unto God alway, becauſe God hath from the beginning choſen me to ſalvation, through ſanctification of the Spirit, and belief of the truth whereunto he called me by the goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt. 2 Theſ. 2.13.

Now our Lord Jeſus Chriſt himſelf, and God even our Father which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, Comfort my heart and ſtabliſh mee in every good word and work. Ibid. v. 16,17.

The Lord direct my heart into the love of God, and into the patient waiting for Chriſt. 2 Theſ. 3.5.

O that our God would count mee worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power. That the Name of our Lord Jeſus Chriſt may be glorified in me, and I in him, according to the grace of our God and the Lord Jeſus Chriſt. 2 Theſ. 1.11.

Let us who are of the day be ſober, putting on the breſt-plate of faith and love, and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us, that whether wee wake or ſleep, we ſhould live together with him. Wherefore comfort your ſelves together and edifie one another. 1 Theſ. 5.9,10.

There

There is no name under heaven whereby we can be saved, but onely the Name of the Lord Jesus. And every soul which will not
Act.3.23 hear that Prophet shall be destroyed from among the people.

God forbid that I should glory, save in the Crosse of Jesus Christ; I desire to know nothing but Jesus Christ and him crucified. For to me to live is Christ, and to die is gain.

Cease yee from man, whose breath is in
Isa.2.22. his nostrils: for wherein is he to bee accounted of? But the just shall live by faith.

Lord, I believe that thou art the Christ, the Son of God, the Saviour of the world, the
Joh.11 25 resurrection and the life; and he that beleeveth in thee, though he were dead, yet shall he live.

Jesus said unto her, Said I not to thee, that
Ibid. ver.40. if thou wouldest believe thou shouldest see the glory of God?

O death where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law. But thanks
1 Cor. bee to God which giveth us the victory
15.55. through our Lord Jesus Christ. Lord make me stedfast and unmoveable alwayes abounding
Ibid. in the work of the Lord; For I know that my labour is not in vain in the Lord.

The Prayer [*for the grace and strengths of faith.*

O Holy and eternall Jesus, who didst die for me and for all mankind, abolishing our sin, reconciling us to God, adopting us into

into the portion of thine heritage, and eſtabliſhing with us a covenant of faith and obedience, making our ſouls to rely upon ſpirituall ſtrengths, by the ſupports of a holy belief, and the expectation of rare promiſes, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, beleeving thy word, truſting in thy promiſes, waiting for thy mercies, and doing thy commandements that the Devil may not prevail upon me, and my own weakneſſes may not abuſe or unſettle my perſwaſions, nor my ſins diſcompoſe my juſt confidence in thee and thy eternall mercies. Let me alwayes be thy ſervant and thy diſciple, and die in the communion of thy Church, of all faithfull people; Lord I renounce whatſoever is againſt thy truth, and if ſecretly I have or do believe any falſe propoſition, I do it in the ſimplicity of my heart and great weakneſſe; and if I could diſcover it, would daſh it in pieces by a ſolemn diſclaiming it; for thou art the Way, the Truth, and the Life; and I know that whatſoever thou haſt declared that is the truth of God, and I do firmly adhere to the religion thou haſt taught, and glory in nothing ſo much as that I am a Chriſtian, that thy name is called upon me: O my God, though I die yet will I put my truſt in thee. In thee O Lord have I truſted, let me never be confounded. Amen.

SECT.

SECT V.

Of the practise of the Grace of Repentance in the time of Sickness.

MEn generally do very much dread sudden death, and pray against it passionately; and certainly it hath in it great inconveniences accidentally to mens estates, to the settlement of families, to the culture and trimming of souls, and it robs a man of the blessings which may be consequent to sickness, and to the passive graces, and holy contentions of a Christian, while he descends to his grave without an adversary or a triall: and a good man may be taken at such a disadvantage, that a sudden death would be a great evil, even to the most excellent person, if it strikes him in an unlucky circumstance: But these considerations are not the onely ingredients into those mens discourse, who pray violently against sudden deaths; for possibly if this were all, there may be in the condition of sudden death something to make recompence for the evils of the over-hasty accident. For certainly, it is a lesse temporal evil to fall by the rudenesse of a sword, then the violences of a Feaver, and the axe is much a lesse affliction than a strangury; and though a sickness tries our vertues, yet a sudden death is free from temptation: a sickness may be more glorious and a sudden death more safe; *the deadest deaths are best*, the shortest and least

Descendisti ad Olympia sed nemo præter te: coronam habes, victoriam non habes.

leaſt premeditate; ſo *Cæſar* ſaid; and *Pliny* called a ſhort death *the greateſt fortune of a mans life.* For even good men have been forced to an undecency of deportment by the violences of pain: and *Cicero* obſerves concerning *Hercules*, that he was broken in pieces with pain, even then when he ſought for immortality by his death, being tortured with a plague knit up in the lappet of his ſhirt. And therefore as a ſudden death certainly loſes the rewards of a holy ſickneſſe, ſo it makes that a man ſhall not ſo much hazard and loſe the rewards of a holy life.

Mitius ille perit ſubita qui mergitur unda;
Quam ſua qui liquidis brachia laſſat aquis.
Ovid.

Etiam innocentes mentiri cogit dolor.

Ipſe illigatus peſte interimor textili.

But the ſecret of this affair is a worſe matter; men live at the rate, either of an habituall wickedneſſe, or elſe a frequent repetition of ſingle acts of killing and deadly ſins, that a ſudden death is the ruine of all their hopes, and a perfect conſignation to an eternall ſorrow. But in this caſe alſo, ſo is a lingring ſickneſſe; for our laſt ſickneſſe may change us from life to health, from health to ſtrength, from ſtrength to the firmneſſe & confirmation of habitual graces; but it cannot change a man from death to life, and begin and finiſh that proceſſe which ſits not down but in the boſom of bleſſedneſſe. He that waſhes in the morning when his bath is ſeaſonable and healthful, is not only made clean, but ſprightly, and the blood is brisk and coloured like the firſt ſpringing of the morning; but they that waſh their dead, cleanſe the ſkin, and leave paleneſſe upon the cheek, and ſtiffeneſſe in all the joynts. A repentance upon our death-bed

bed is like washing the coarse, it is cleanly and civil; but makes no change deeper then the skin; But God knowes, it is a custom so to wash them that are going to dwell with dust, and to be buried *in the lap of their kinred*, earth; but all their lives time wallow in pollutions without any washing at all, or if they do, it is like that of the *Dardani* who washed but thrice all their life time; when they are born, and when they marry, and when they die; when they are baptized, or against a solemnity, or for the day of their funeral: but these are but ceremonious washings, and never purifie the soul, if it be stained and hath sullied the whitenesse of its baptismal robes.

Lavor honesta hora & salubri quæ mihi & calorem & sanguinem servet Rigere & pallere postlavacrum mortuus possum. *Tertul. Apol. c. 24.*

Cognata fæce sepulti.

Δαρδανεῖς τοὺς ὑπὸ τῆς Ἰλλυρίδος ἀκούω τρὶς λούεσθαι μονὸν παρὰ πάντα τὸν ἑαυτῶν βίον· ἐξ ὠδίνων, καὶ γαμούντας καὶ ἀποθανόντας. *Ælian. lib. 4. var. hist. cap. 1.*

* God intended we should live a holy life, * he contracted with us in Jesus Christ for a holy life, * he made no abatements of the strictest sence of it, but such as did necessarily comply with humane infirmities or possibilities, that is, he understood it in the sence of repentance, which stil is so to renew our duty, that it may be a holy life in the second sence; that is, some great portion of our life to be spent in living as Christians should, * a resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designes

Vide August. lib. 50. Hom. Hom. 4 & serm. 57 de tempore. Faustum ad Paulinum. Ep. 1. in Biblioth. pp. tom. 5. vet. edit Concil. Arelat. 1. c. 8 Carthag. 4. c. 7. 8.

signes of mercy and holinesse; for therefore he threatned us with hell if we did not, and he promised heaven, if we did live a holy life: and a late repentance promises heaven to us upon other conditions, even when we have lived wickedly. * It renders a man uselesse and intolerable to the world; taking off the great curb of religion, of fear, and hope, and permitting all impiety with the greatest impunity and incouragement in the world; * by this means we see so many παιδάω πολυχρονίους as *Philo* calls them, or as the prophets *pueros centum annorum*, children of almost an hundred yeers old, upon whose grave wee may write the inscription which was upon the tomb of *Similis* in *Xiphilin*. Here he lies who *was* so many yeers, but *lived* but seven; * and the course of nature runs counter to the perfect designes of piety, and * God who gave us a life to live to him is only served at our death, when we die to all the world; * and we undervalue the great promises made by the Holy Jesus, for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange; yet we think it a hard bargain to get heaven, if we be forced to part with one lust, or live soberly twenty yeers: But like a *Demetrius*

— Quis luce suprema
Dimisisse meas sero non ingemit horas

Sil. Ital. l. 15.

Sic contra rerum naturæ munera nota
Corvus maturis frugibus ova refert.

In Adrian. Σίμιλις μετ' ἐνταῦθα κεῖται βίους κατ' ἔτη τόσα, ζήσας δ' ἔτη ἑπτά.

Vide life of Christ, Disc. of repentance: rule of holy living chap. 4. Sect. of repentance; and volume of Serm. serm 5, 6.

a Ne tamen ad stygias famulus descenderet umbras
Ureret implicitum cum scelerata lues
Cavimus ——

Afer

Aser who having lived a slave all his life time, yet desired to descend to his grave in freedom, begged manumission of his Lord) we lived in the bondage of our sin all our dayes and hope to die the Lords freed man: * but above all, this course of a delayed repentance must of necessity therefore be ineffective, and certainly mortal, because it is an intire destruction of the very formality and essential constituent reason of religion; which I thus demonstrate.

When God made man and propounded to him an immortal and a blessed state, as the end of his hopes and the perfection of his condition, he did not give it him for nothing, but upon certain conditions, which although they could add nothing to God, yet they were such things which man could value, and they were his best: and God had made appetites of pleasure in man, that in them the scene of his obedience should lye. For when God made instances of mans obedience, he 1. either commanded such things to be done, which man did naturally desire, or 2. such things which did contradict his naturall desires, or 3. such which were indifferent. Not the first and the last. For it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, and could not stay from eating; neither was it any contention of obedience or labour of love for a man to look Eastward once a day, or turn his back when the North winde blew fierce and loud. Therefore for the triall and instance of obedience, God made his laws so, that they should lay restraint upon mans appetites; so that man might part with some-

thing

thing of his own, that he may give to God his will, and deny it to himſelf for the intereſt of his ſervice; and chaſtity is the denial of a violent deſire, and juſtice is parting with money that might help to inrich me, and meekneſs is a huge contradiction to pride and revenge; and the wandring of our eyes, and the greatneſſe of our fancy, and our imaginative opinions are to be leſſened, that we may ſerve God; there is no other way of ſerving God, we have nothing elſe to preſent unto him; wee do not elſe give him any thing or part of our ſelves, but when wee for his ſake part with what wee naturally deſire; and difficulty is eſſentiall to vertue, and without choice there can be no reward, & in the ſatisfaction of our natural deſires there is no election, we run to them as beaſts to the river or the crib. If therefore any man ſhall teach or practiſe ſuch a religion that ſatisfies al our naturall deſires in the dayes of deſire and paſſion, of luſt and appetites, and only turns to God when his appetites are gone, & his deſires ceaſe, this man hath overthrown the very being of vertues, and the eſſentiall conſtitution of religion; Religion is no religion, and vertue is no act of choice, and reward comes by chance and without condition, if wee onely are religious when we cannot chooſe, if we part with our money when we cannot keep it, with our luſt when we cannot act it, with our deſires when they have left us; *death is a certain mortifier*; but that mortification is deadly, not uſefull to the purpoſes of a ſpirituall life. When wee are compeld to depart from our evil cuſtoms and leave to live,

Cogimur a ſuetis animum ſuſpendere rebus,
Atq; ut vivamus vivere deſinimus.
Corn. Gallus.

that wee may begin to live, then wee dye to dye; that life is the prologue to death, and thenceforth we dye eternally.

S. *Cyril* speaks of certain people that chose to worship the Sun because he was a day God; for beleeving that hee was quenched every night in the Sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might bee Atheists all night and live as they list. Men who divide their little portion of time between religion and pleasures, between God and Gods enemy, think that God is to rule, but in his certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life; but as to God, *both the day and night are alike*, so are the first and the last of our dayes; all are his due, and he will account severely with us for the follies of the first, and the evil of the last; The evils and the pains are great which are reserved for those who defer their restitution to Gods favour till their death. And therefore *Antisthenes* said well; *It is not the happy death, but the happy life that makes man happy.* It is in piety as in fame and reputation: hee secures a good name but loosely that trusts his fame and celebritie onely to his ashes: and it is more a civility then the *base* of a firm reputation, that men speak honour of their departed relatives: but if their life bee vertuous it forces honour from contempt, and snatches

Gnossius hæc Rhadamanthus habet durissima regna
Castigatq; auditq; dolos subigitq; fateri
Quæ quis apud superos furto lætatus inani
Distulit in seram commissa piacula mortem.

Æneid. 6.

—Cineri gloria sera venit.

ſnatches it from the hand of envy, and it ſhines thorow the creviſes of detraction, and as it anointed the head of the living, ſo it embalms the body of the dead. From theſe premiſes it follows, that when we diſcourſe of *a ſick mans repentance*, it is intended to be, not a beginning but the proſecution and conſummation of the covenant of repentance, which Chriſt ſtipulated with us in Baptiſme, and which we needed all our life, and which wee began long before this laſt arreſt, and in which wee are now to make further progreſſe, that we may arrive to that integrity and fulneſſe of duty, *that our ſins may bee blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* Acts 3. 19.

Tu mihi quod rarum eſt, vivo ſublime dediſti
Nomen ab exequiis quod dare fama ſolet.

SECT. VI.

Rules for the practiſe of repentance in ſickneſſe.

1. *LEt the ſick man conſider at what gate this ſickneſſe entred*; and if hee can diſcover the particular, let him inſtantly, paſſionately, and with great contrition daſh the crime in pieces, leſt he deſcend into his grave in the midſt of a ſin, and thence remove into an ocean of eternall ſorrows; but if he onely ſuffers the common fate of man, and knows not the particular inlet, hee is to be governed by the following meaſures.

2. *Inquire into the repentance of thy former life*, particularly; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living, and reductive of these to act? How many dayes and nights have we spent in sorrow or care, in habituall and actuall pursuances of vertue? what instrument wee have chosen and used for the eradication of sin? how we have judged our selves, and how punished? and in summe, whether wee have by the grace of repentance changed our life from criminall to vertuous, from one habit to another? and whether wee have paid for the pleasure of our sin by smart, or sorrow, by the effusion of alms, or pernoctations or abodes in prayers, so as the spirit hath been served in our repentance, as earnestly, and as greatly as our appetites have been provided for in the dayes of our shame and folly?

3. Supply the imperfections of thy repentance by a generall or universall sorrow, for the sins not onely since the last Communion or absolution, but of thy whole life; for all sinnes known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sinnes, the sinnes of scandall, and the sinnes of a secret conscience, of the flesh and of the spirit: for it would be but a sad arrest to thy soul wandring in strange and unusuall regions to see a scroll of uncancelled sinnes represented and charged upon thee for want of care and notices, and that thy repentance shall become invalid, because of its imperfections.

4. To

4. To this purpoſe it is uſually adviſed by ſpirituall perſons, that *the ſick man make an univerſall confeſſion*, or a renovation and repetition of all the particular confeſſions and accuſations of his whole life; that now at the foot of his account hee may repreſent the ſumme totall to God, and his conſcience, and make proviſions for their remedy and pardon according to his preſent poſſibilities.

5. Now is the time to *make reflex acts of repentance*; that as by a generall repentance wee ſupply the want of the juſt extenſion of parts: ſo by this we may ſupply the proper meaſures of the intenſion of degrees. In our health wee can conſider concerning our own acts whether they bee reall or hypocriticall, eſſentiall or imaginary, ſincere or upon intereſt, integrall or imperfect, commenſurate or defective; and although it is a good caution of ſecurities after all our care and diligence ſtill to ſuſpect our ſelves, and our own deceptions, and for ever to beg of GOD pardon and acceptance in the union of Chriſts paſſion, and interceſſion; yet in proper ſpeaking, reflex acts of repentance, being a ſuppletory after the imperfection of the direct, are then moſt fit to be uſed when wee cannot proceed in, and proſecute the direct actions. To repent becauſe wee cannot repent, and to grieve becauſe we cannot grieve, was a device invented to ſerve the turn of the mother of *Peter Gratian*; but it was uſed by her, and ſo adviſed to bee in her ſickneſſe, and laſt actions of repentance: for in our perfect health and underſtanding if wee do not underſtand our firſt act,

wee cannot discern our second; and if we be not sorry for our sins, we cannot be sorry for want of sorrows; it is a contradiction to say we can, because want of sorrow to which we are obliged is certainly a great sinne; and if wee can grieve for that, then also for the rest; if not for all, then not for this: but in the dayes of weakness the case is otherwise; for then our actions are imperfect, our discourse weak, our internall actions not discernable, our fears great, our work to bee abbreviated, and our defects to be supplied by spirituall arts; and therefore it is proper and proportionate to our state, and to our necessity, to beg of God pardon for the imperfections of our repentance, acceptance of our weaker sorrows, supplies out of the treasures of grace, and mercy; and thus repenting of the evil and unhandsome adherencies of our repentance, in the whole integrity of the duty, it will become *a repentance not to bee repented of.*

Ou pendre, ou rendre, ou les peines deuers attendre.

6. Now is the time beyond which the sick man must *at no hand defer to make restitution of all his unjust possessions*, or other mens rights, and satisfactions for all injuries, and violencies according to his obligation, and possibilities; for although many circumstances might impede the acting it in our lives-time, and it was permitted to bee deferred in many cases, because by it justice was not hindred, and oftentimes piety and equity were provided for; yet because this is the last scene of our life, he that does not act it so far as he can, or put it into certain conditions and order of effecting, can never do it again, and therefore then to defer it, is to omit it; and

leaves

leaves the repentance defective in an integral and conſtituent part.

7. Let the ſick man be diligent and watchfull, that the principle of his repentance bee *contrition*, or ſorrow for ſins, commenced upon the love of God. For although ſorrow for ſins upon any motive may leid us to God by many intermediall paſſages, and is the threſhold of returning ſinners, yet it is not good, nor effective upon our death-bed; becauſe repentance is not then to begin, but muſt then be finiſhed, and completed; and it is to bee a ſupply and reparation of all the imperfections of that duty: and therefore it muſt by that time bee arrived to *contrition*, that is, it muſt have grown from fear to love, from the paſſions of a ſervant, to the affections of a ſon. The reaſon of which (beſides the precedent) is this, becauſe when our repentance is in this ſtate, it ſuppoſes the man alſo in a ſtate of grace, a well grown Chriſtian; for to hate ſin out of the love of God is not the felicity of a new convert, or an infant grace (or if it bee, that love alſo is in its infancy) but it ſuppoſes a good progreſſe, and the man habitually vertuous, and tending to perfection: and therefore contrition, or repentance ſo qualified, is uſefull to great degrees of pardon, becauſe the man is a gracious perſon, and that vertue is of good degree, and conſequently a fit imployment for him that ſhall work no more, but is to appear before his Judge to receive the hire of his day. And if his repentance be contrition, even before this ſtate of ſickneſſe, let it be increaſed by ſpirituall arts: and the proper exerciſes of charity.

Means of exciting contrition, or repentance of sins, proceeding from the love of God.

TO which purpose the sick man may consider, and is to be reminded (if he does not) that there are in God, all the motives and causes of amability in the world; that God is so infinitely good, that there are some of the greatest and most excellent spirits of heaven, whose work, and whose felicity, and whose perfections, and whose nature it is, to flame and burn in the brightest and most excellent love, * that to love God is the greatest glory of Heaven,* that in him there are such excellencies, that the smallest rayes of them communicated to our weaker understandings are yet sufficient to cause ravishments and transportations, and satisfactions, and *joyes unspeakeable, and full of glory*; * that all the wise Christians of the world know and feel such causes to love God, that they all professe themselves ready to dye for the love of God, * and the Apostles and millions of the Martyrs did dye for him. * And although it bee harder to live in his love then to dye for it, yet all the good people that ever gave their names to Christ did for his love endure the crucifying their lusts, the mortification of their appetites, the contradictions and death of their most passionate, naturall desires; * that Kings and Queens have quitted their Diadems, and many married Saints have turned their mutuall vowes into the love of Jesus, and married him onely, keeping a virgin chastity in a married life, that they may more tenderly expresse their

their love to God; * that all the good we have derives from Gods love to us, and all the good we can hope for is the effect of his love, and can deſcend onely upon them that love him; * that by his love it is that wee receive the Holy Jeſus, * and by his love we receive the Holy Spirit, * and by his love wee feel peace and joy within our ſpirits, * and by his love we receive the myſterious Sacrament. * And what can be greater, then that from the goodneſſe and love of God, wee receive Jeſus Chriſt, and the Holy Ghoſt, and Adoption, and the inheritance of ſons, and to bee coheirs with Jeſus, and to have pardon of our ſins, and a divine nature, and reſtraining grace, and the grace of ſanctification, and a reſt and peace within us, and a certain expectation of glory? * who can chooſe but love him, who when wee had provoked him exceedingly, ſent his Son to dye for us, that we might live with him; who does ſo deſire to pardon us and ſave us, that hee hath appointed his holy Son continually to intercede for us? * That his love is ſo great that hee offers us great kindneſſe, and intreats us to bee happy, and makes many decrees in Heaven concerning the intereſt of our ſoul, and the very proviſion and ſupport of our perſons. * That hee ſends an Angel to attend upon every of his ſervants, and to be their guard, and their guide, in all their dangers and hoſtilities. * That for our ſakes hee reſtrains the Devil; and puts his mightineſſe in fetters and reſtraints, and chaſtiſes his malice with degrees of grace and ſafety. * That he it is who makes all the creatures ſerve us, and takes care of our ſleeps, and preſerves all plants and elements, all mi-

neralls and vegetables, all beasts and birds, all fishes and *insects* for food to us, and for ornament, for physick and instruction, for variety and wonder, for delight and for religion. * That as God is all good in himself, and all good to us, so sinne is directly contrary to God, to reason, to religion, to safety, and pleasure and felicity. * That it is a great dishonour to a mans spirit to have been made a fool, by a weak temptation, and an empty lust; to have rejected God, who is so rich, so wise, so good, and so excellent, so delicious, and so profitable to us. * That all the repentance in the world of excellent men does end in contrition, or a sorrow for sins proceeding from the love of GOD; because they that are in the state of grace do not fear hell violently, and so long as they remain in Gods favour, although they suffer the infirmities of men, yet they are Gods portion, and therefore all the repentance of just and holy men which is certainly the best, is a repentance not for lower ends, but because they are the friends of God, and they are full of indignation that they have done an act against the honour of their Patron, and their deerest Lord and Father. * That it is a huge imperfection and a state of weaknesse, to need to bee moved with fear or temporall respects, and they that are so, as yet are either immerged in the affections of the world, or of themselves; and those men that bear such a character, are not yet esteemed laudable persons, or men of good natures, or the sons of vertue. * That no repentance can be lasting, that relies upon any thing but the love of God; for temporal motives may cease, and

contrary

contrary contingencies may ariſe, and fear of hell may be expelled by naturall or acquired hardneſſes, and is alwayes the leaſt when wee have moſt need of it, and moſt cauſe for it; for the more habituall our ſins are, the more cauterized our conſcience is, the leſſe is the fear of hell, and yet our danger is much the greater, * that although fear of hell or other temporall motives may bee the firſt inlet to a repentance, yet repentance in that conſtitution and under thoſe circumſtances cannot obtain pardon; becauſe there is in that no union with God, no adheſion to Chriſt, no endeerment of paſſion, or of ſpirit, no ſimilitude, or conformity to the great inſtrument of our peace, our glorious Mediatour: for as yet a man is turned from his ſin, but not converted to God; the firſt and laſt of our returns to God being love, and nothing but love: for obedience is the firſt part of love, and fruition is the laſt, and becauſe he that does not love God cannot obey him, therefore hee that does not love him cannot enjoy him.

Now that this may be reduced to practiſe, the ſick man muſt bee adverriſed that in the actions of repentance * hee ſeparate low, temporall, ſenſuall, and ſelf ends from his thoughts, and ſo do his repentance * that hee may ſtill reflect honour upon God; * that he confeſſe his juſtice in puniſhing, that he acknowledge himſelf to have deſerved the worſt of evils; * that hee heartily beleeve and profeſſe, that if he periſh finally, yet that God ought to bee glorified by that ſad event, and that he hath truly merited ſo intolerable a calamity, * that he alſo bee put to make acts of election and preference; profeſſing that hee

would willingly endure all temporall evils rather then be in the disfavour of God or in the state of sin; for by this last instance hee will be quitted from the suspition of leaving sin, for temporall respects, because he by an act of imagination or fained presence of the object to him, entertains the temporall evil that he may leave the sin; and therefore unlesse hee be an hypocrite, does not leave the sin to bee quit of the temporal evil. And as for the other motive of leaving sin out of the fear of hell, because that is an evangelicall motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the Schoolmen had pleased, they might have reckoned it as the hand-maid, and *of the retinue of contrition*; but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be the repentance.

8. LEt *the sick persons do frequent actions of repentance by way of prayer, for all those sins which are spirituall. and in which no restitution or satisfaction material can be made. and whose contrary acts cannot in kinde bee exercised.* For penitentiall prayers in some cases are the only instances of repentance that can be. An envious man if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his envie, as directly as corporall austerities are an act of chastity, and an enemy to uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can onely repent of that by way of prayer: and intemperance

rance is no way to be reſcinded or puniſhed *by a dying man* but by hearty prayers. Prayers are a great help in all caſes; in ſome they are proper acts of vertue and direct enemies to ſin; but although alone and in long continuance, they alone can cure ſome one or ſome few little habits, yet they can never alone change the ſtate of the man; and therefore are intended to be a ſuppletory to the imperfections of other acts; and by that reaſon are the proper and moſt pertinent imployment of a *Clinick* or *death bed penitent.*

9 In theſe ſins, whoſe proper cure is *mortification corporal*, the ſick man is to ſupply that part of his repentance by a patient ſubmiſſion to the rod of ſickneſſe: For ſickneſſe does the work of penances or ſharp afflictions, and dry diet, perfectly well: to which if we alſo put our wills, and make it our act by an after election, by confeſſing the juſtice of God, by bearing it ſweetly, by begging it may be medicinall, there is nothing wanting to the perfection of this part, but that God confirme our patience and hear our prayers. *When the* guilty man runs to puniſhment, the injured perſon is prevented and hath no whither to go but to forgiveneſſe.

Quid debent læſi facere ubi rei ad nam confugiunt?

10. I have learned but of one ſuppletory more, for the perfection and proper exerciſe of a ſick mans repentance; but it is ſuch a one as will go a great way in the abolition of our paſt ſinnes, and making our peace with God, even after a leſſe ſevere life: and that is, that the ſick man do ſome heroical actions in the matter of charity, or religion, of juſtice or ſeverity. There is a ſtory of an infamous thief who having begged his pardon

of

of the Emperor *Mauritius* was yet put into the Hospital of S. *Sampson*, where he so plentifully bewailed his sins in the last agonies of his death, that the Physitian who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears, and soon after some body or other pretended to a revelation of this mans beatitude. It was a rare grief that was noted in this man, which begat in that age a confidence of his being saved, and *that confidence* (as things then went) was quickly called *a revelation*. But it was a stranger severity which is related by *Thomas Cantipratanus* concerning a young Gentleman condemned for robbery and violence, who had so deep a sense of his sin, that he was not content with a single death, but begged to be tormented and cut in pieces joynt by joynt, with intermedial senses, that he might by such a smart signifie a greater sorrow; Some have given great estates to the poor and to religion; some have built colledges for holy persons, many have suffered martyrdom, and though those that died under the conduct of the *Maccabees* in defence of their countrey and religion, had pendants on their breasts consecrated to the idols of the *Samnenses*, yet that they gave their lives in such a cause with so great a duty, (the biggest things they could do or give) it was esteemed to prevail hugely towards the pardon and acceptation of their persons. An heroic action of vertue is a huge compendium of religion; for if it be attained to by the usuall measures and progresse of a Christian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect possession,

from

from poſſeſſion to extraordinary emanations, that is, to heroic actions, then it muſt needs do the work of man, by being ſo great towards the work of God; but if a man comes thither *per ſaltum*, or on a ſudden (which is ſeldome ſeen) then it ſuppoſes the man alwayes well inclined but abuſed by accident or hope, by confidence or ignorance; then it ſuppoſes the man for the preſent in a great fear of evil, and a paſſionate deſire of pardon; it ſuppoſes his apprehenſions great, and his time little; and what the event of that wil be, no man can tell; but it is certain that *to ſome purpoſes* God will account for our religion on our death bed, not by the meaſures of our time, but the eminency of affection (as ſaid *Celeſtin* the firſt) that is, ſuppoſing the man in the ſtate of grace, or in the revealed poſſibility of ſalvation, then an heroical act hath the reward of a longer ſeries of good actions, in an even and ordinary courſe of vertue.

Vera ad Deum converſio in ultimis poſitorum mente potius eſt æſtimanda quam tempore (el. p. ep. 2 c 9. vera converſio ſcil ab infidelitate ad fidem Chriſti per Baptiſmum.

11. *In what can remain for the perfecting a ſick mans repentance, he is to be helped by the miniſteries of a ſpiritual Guide.*

SECT.

SECT. VII.

Acts of repentance by way of prayer and ejaculation; to be used especially by old men in their age; and by all men in their sickness.

LEt us search and try our wayes, and turn again to the Lord: let us lift up our hearts with our hands unto God in the heavens. We have transgressed and rebelled and
Lamen.3. 41. thou hast not pardoned: Thou hast covered with anger and persecuted us; thou hast slain, thou hast not pitied, O cover not thy self with a cloud; but let our prayer passe thorough.

I have sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to my self? and why doest not thou pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt
Job.7.20. seek me in the morning, but I shall not be.

The Lord is righteous, for I have rebelled against his commandments. Hear I pray, all ye people, behold my sorrow, behold O Lord I am in distresse, my bowels are troubled, my
Lamen.1. 18,20. heart is turned within me, for I have grievously rebelled.

Thou O Lord remaineſt for ever, thy throne from generation to generation: wherefore doest thou forget us for ever, and forsake us so long time? turn thou us unto thee, O Lord, and so shall we be turned: renew our dayes as of old

old: O reject me not utterly, and be not exceeding wroth againſt thy ſervant. Lamen. 5.19.

O remember not the ſins of my youth, nor my tranſgreſſions, but according to thy mercies remember thou me for thy goodneſſe ſake O Lord: Do thou for me O God the Lord, for thy Names ſake, becauſe thy mercy is good, deliver thou me, for I am poor and needy, and my heart is wounded within me; I am gone like the ſhadow that declineth, I am toſſed up and down as the locuſt. Pſalm 25.7. Pſalm. 109.21.

Then *Zacheus* ſtood forth and ſaid, Behold Lord, half of my goods I give to the poor, and if I have wronged any man I reſtore him fourfold.

Hear my prayer O Lord, and conſider my deſire, let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an evening ſacrifice. And enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified. Teach me to do the thing that pleaſeth thee, for thou art my God, let thy loving ſpirit lead me forth into the land of righteouſneſſe. Pſ. 143.

I will [ſpeak] of mercy and judgement, unto thee O Lord will I make my prayer; I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me, I will walk in my houſe with a perfect heart. I will ſet no wicked thing before my eyes; I hate the work of them that turn aſide, it ſhal not cleave to me Pſ. 101.1.

Hide thy face from my ſins, and blot out all mine iniquities; create in me a clean heart O God, and renew a right ſpirit within me Deliver me from blood guiltineſſe O God, [from malice, envy, the follies of luſt and violences

of

of passion, &c,] thou God of my salvation, and my tongue shall sing aloud of thy righteousnesse. Psal. 5.1.

The sacrifice of God is a broken heart, a broken and a contrite heart, O God thou wilt not despise.

Lord I have done amisse; I have been deceived, let so grear a wrong as this bee removed: and let it be so no more.

The Prayer] *for the grace and perfection of Repentance.*

I.

O Almighty God, thou art the great Judge of all the world, the Father of our Lord Jesus Christ, the Father of mercies, the Father of Men and Angels, thou lovest not that a sinner should perish, but delightest in our conversion and salvation, and hast in our Lord Jesus Christ established the Covenant of repentance. and promised pardon to all them that confesse their sins and forsake them; O my God be thou pleased to work in me what thou hast commanded should be in me. Lord, I am a dry tree who neither have brought forth fruit unto thee and unto holinesse, nor have wept out salutary tears, the instrument of life and restitution, but have behaved my self like an unconcerned person in the ruins & breaches of my soul: But O God, thou art my God, earnestly will I seek thee; my soul thirsteth for thee in a barren and thirsty land where no water is; Lord *give mee the grace of tears* and pungent sorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into repentance, and let my repentance proceed to pardon & refreshment.

Support

II.

SUpport me with thy graces, ſtrengthen me with thy Spirit, ſoften my heart with the fire of thy love, and the dew of heaven, with penitentiall ſhowers: make my care prudent, and the remaining portion of my dayes like the perpetuall watches of the night, full of caution and obſervance, ſtrong and reſolute, patient and ſevere; I remember, O Lord, that I did ſin with greedineſſe and paſſion, with great deſires and an unabated choice; O let mee bee as great in my repentance as ever I have been in my calamity and ſhame; let my hatred of ſin be great as my love to thee, and both as neer to infinite, as my proportion can receive.

III.

O Lord, I renounce all affection to ſin, and would not buy my health nor redeem my life with doing any thing againſt the Laws of my God; but would rather dye then offend thee. O deareſt Saviour have pity upon thy ſervant, let me by thy ſentence be doomed to perpetuall penance during the abode of this life; let every ſigh be the expreſſion of a repentance, & every groan an accent of ſpiritual life, & every ſtroke of my diſeaſe a puniſhment of my ſin, and an inſtrument of pardon, that at my return to the land of innocence and pleaſure, I may eat of the votive ſacrifice of the ſupper of the Lamb, that was from the beginning of the world ſlain for the ſins of every ſorrowfull and returning ſinner. O grant mee ſorrow here and joy hereafter through Jeſus Chriſt, who is our hope, the reſurrection of the dead, the juſtifier of a ſinner, and the glory of all faithfull ſouls. Amen.

A prayer

A prayer for pardon of sins to be said frequently in time of sickness; and in all the portions of old age.

I.

O Eternall and most gracious Father, I humbly throw my self down at the foot of thy mercy seat, upon the confidence of thy essential mercy, and thy commandment, that we should *come boldly to the throne of grace, that we may find mercy in time of need*; O my God, hear the prayers and cries of a sinner, who calls earnestly for mercy; Lord my needs are greater then all the degrees of my desire can be; unless thou hast pity upon me I perish infinitely and intolerably; and then there will be one voice fewer in the quire of singers, who shall recite thy praises to eternall ages. But O Lord in mercy deliver my soul. O save me for thy mercy sake. For in the second death there is no remembrance of thee, in that grave who shall give thee thanks?

II.

O Just and dear God, my sins are innumerable, they are upon my soul in multitudes, they are a burden too heavy for me to bear; they already bring sorrow and sickness, shame and displeasure, guilt, and a decaying spirit, a sense of thy present displeasure, and fear of worse, of infinitely worse; But it is to thee so essential, so delightful, so usual, so desired by thee to shew mercy, that although my

my ſin be very great and my fear proportionable, yet thy mercy is infinitely greater then all the world, and my hope and my comfort riſe up in proportions towards it, that I truſt the Devils ſhall never be able to reprove it, nor my own weakneſſe diſcompoſe it. Lord thou haſt ſent thy Son to die for the pardon of my ſins; thou haſt given me thy holy Spirit, as a ſeal of adoption to conſigne the article of remiſſion of ſins; thou haſt for all my ſins ſtill continued to invite me to conditions of life by thy miniſters the prophets; and thou haſt with variety of holy acts ſofined my ſpirit, and poſſeſſed my fancy, and inſtructed my underſtanding, and bended and inclined my will, and directed or overruled my paſſions in order to repentance and pardon, and why ſhould not thy ſervant beg paſſionately, and humbly hope for the effect of all theſe thy ſtrange and miraculous acts of loving kindneſſe? Lord I deſerve it not, but I hope thou wilt pardon all my ſins, and I beg it of thee for Jeſus Chriſt his ſake, whom thou haſt made the great endearment of thy promiſes, and the foundation of our hopes, and the mighty inſtrument, whereby we can obtain of thee, whatſoever we need and can receive.

III.

O My God, how ſhal thy ſervant be diſpoſed to receive ſuch a favour, which is ſo great that the ever bleſſed Jeſus did die to purchaſe for us; ſo great that the falling angels never could hope, and never ſhall obtain? *Lord I do from my ſoul forgive all that have ſinned againſt*

against me. O forgive mee my sins, as I forgive them that have sinned against me; *Lord I confesse my sins unto thee daily*, by the accusations and secret acts of conscience; and if wee confesse our sinnes thou hast called it a part of justice to forgive us our sinnes, and to cleanse us from all unrighteousnesse. Lord, *I put my trust in thee*, and thou art ever gracious to them that put their trust in thee. *I call upon my God for mercy*, and thou art alwayes more ready to hear then wee to pray. But all that I can do, and all that I am, and all that I know of my self is nothing but sin, and infirmity, and misery; therefore I go forth of my self, and throw my self wholly into the arms of thy mercy, through Jesus Christ; and beg of thee for his death and passions sake, by his resurrection and ascension, by all the parts of our redemption, and thy infinite mercy in which thou pleasest thy self above all the works of the creation, to be pitifull, and compassionate to thy servant in the abolition of all my sins; so shall I praise thy glories with a tongue not defiled with evil language, and a heart purged by thy grace, quitted by thy mercy, and absolved by thy sentence, from generation to generation.

Amen.

An act of holy resolution of amendment of life in case of recovery.

O Most just and most mercifull Lord God, who hast sent evil diseases, sorrow, & fear, trouble and uneasinesse, briars and thorns into the world, and planted them in our houses, and

and round about our dwellings to keep ſinne from our ſouls, or to drive it thence, I humbly beg of thee, that this my ſickneſſe may ſerve the ends of the Spirit, and bee a meſſenger of ſpirituall life, an inſtrument of reducing mee to more religious and ſober courſes; I know O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and ſet my ſelf hugely back in the accounts of eternity; and I had need live my life over again, and live it better; but thy counſels are in the great deep, and thy footſteps in the water; and I know not what thou wilt determine of me. If I dye, I throw my ſelf into the arms of the Holy Jeſus, whom I love aboue all things: and if I periſh, I know I have deſerved it; but thou wilt not reject him that loves thee: But if I recover, I will live by thy grace and help to do the work of God, and paſſionately purſue my intereſt of Heaven, and ſerve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience; Lord I will dwell in thy temple, and in thy ſervice, religion ſhall bee my imployment, and alms ſhall bee my recreation, and patience ſhall bee my reſt, and to do thy will ſhall bee my meat and drink, and to live ſhall be Chriſt, and then to dye ſhall be gain.

O ſpare mee a little that I may recover my ſtrength before I go hence and bee no more ſeen. Thy will bee done on earth as it is in heaven. Amen.

SECT.

SECT. VIII.

An Analysis or resolution of the Decalogue, and the speciall precepts of the Gospel, describing the duties injoyned and the sins forbidden respectively; for the assistance of sick men in making their confessions to God and his Ministers, and the rendring their repentance more particular & perfect.

1. THou shalt have none other Gods but me.]

Duties commanded are. 1. To love God above all things. 2. To obey him and fear him. 3. To worship him with prayers, vows, thanksgivings, presenting to him our souls and bodies, and all such actions and expressions which the consent of Nations, or the Lawes and Customs of the place where we live have appropriated to God. 4. To designe all to Gods glory. 5. To enquire after his will. 6. To believe all his word. 7. To submit to his providence. 8. To proceed toward all our lawfull ends by such means as himself hath appointed. 9. To speak and think honourably of God, and recite his praises, and confesse his Attributes and perfections.

They sin against this Commandement. 1. Who love themselves or any of the creatures inordinately,

ordinately, and intemperately. 2. They that despise or neglect any of the Divine Precepts. 3. They that pray to unknown, or false gods. 4. They that disbeleeve or deny there is a God. 5. They that make vows to creatures. 6. Or say prayers to the honour of men or women, or Angels, as Pater nosters, to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, and giving it to the creature, it is, a religion paid to men and women out of Gods proper portion, out of prayers directed to God immediately; and it is an act contrary to that religion which makes God the last end of all things: for this through our addresses to God, passes something to the creatures, as if they stood beyond him; for by the intermediall worship paid to God, they ultimately do honour to the man, or Angel. 7. They that make consumptive oblations to the creatures, as the Collyridians who offered cakes, and those that burn incense or candles to the Virgin *Mary*. 8. They that give themselves to the Devil, or make contracts with him, and use phantastic conversation with him. 9 They that consult Witches and Fortune-tellers. 10. They that rely upon dreams and superstitious observances. 11. That use charmes, spels, superstitious words and characters, verses of Psalms, the consecrated elements to cure diseases, to be shot-free, to recover stolne goods, or inquire into secrets. 12. That are wilfully ignorant of the lawes of God, or love to be deceived in their perswasions; that they may sin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themselves the glory of any action or power

and do not give the glory to God, as *Herod.* 15. They that doubt of or disbeleeve any article of the Creed, or any proposition of Scripture, or put false glosses to serve sacular or vitious ends, against their conscience, or with violence any way done to their reason. 16. They that violently or passionately pursue any temporall end with an eagernesse greater then the thing is, in prudent account. 17. They that make religion to serve ill ends, or do good to evil purposes, or evil to good purposes. 18. They that accuse God of injustice, or unmercifulnesse, remissenesse or cruelty; such as are the presumptuous, and the desperate. 19. All hypocrites and pretenders to religion, walking in forms and shadows, but denying the power of godlinesse. 20. All impatient persons, all that repine or murmur against the prosperities of the wicked, or the calamities of the godly, or their own afflictions. 21 All that blaspheme God, or speak dishonourable things of so Sacred a Majesty. 22. They that tempt God, or rely upon his protection against his rules and without his promise, and besides reason, entring into danger, from which without a miracle they cannot bee rescued. 23. They that are bold in the midst of judgement, and fearlesse in the midst of the Divine vengeance, and the accents of his anger.

II. Comm. *Thou shalt not make to thy self any graven image, nor worship it.*

The morall duties of this commandement are. 1. To worship God with all bodily worship and externall forms of addresse, according to the custom of the Church we live in. 2. To beleeve

leeve God to be a ſpiritual and pure ſubſtance without any viſible form, or ſhape. 3. To worſhip God in wayes of his own appointing, or by his proportions or meaſures of nature, and right reaſon, or publike and holy cuſtomes.

They ſin againſt this commandement. 1. That make any image or pictures of the Godhead, or fancie any likeneſſe to him. 2. They that uſe images in their religion, deſigning or addreſſing any religious worſhip to them; For if this thing could be *naturally tolerable*, yet it is too neer *an intolerable* for a jealous God to ſuffer. 3. They that deny to worſhip God with lowly reverence of their bodies, according as the Church expreſſes her reverence to God externally. 4. They that invent or practiſe ſuperſtitious worſhippings, invented by man againſt Gods word, or without reaſon, or beſides the publike cuſtomes or forms of worſhipping, either fooliſhly or ridiculouſly, without the purpoſe of order, decency, proportion to a wiſe or a religious end, in proſecution of ſome vertue or duty.

III. Comm. *Thou ſhalt not take Gods Name in vain.*

The duties of this Comm. are; 1. To honour and revere the moſt holy Name of God. 2. To invocate his Name directly, or by conſequence in all ſolemne and permitted adjurations, or publike oaths. 3. To uſe all things and perſons upon whom his Name is called, or any wayes imprinted with a regardfull and ſeparate manner of uſage, different from common, and far from contempt and ſcorn. 4. To ſwear in truth and judgement.

They ſin againſt this commandment; 1. Who ſwear vainly and cuſtomarily, without juſt cauſe, without competent authority. 2. They that blaſpheme or curſe God. 3. They that ſpeak of God without grave cauſe or ſolemn occaſion. 4. They that forſwear themſelves; that is, they that do not perform their vows to God; or that ſwear, or call God to witneſſe to a lie. 5. They that ſwear raſhly, or maliciouſly, to commit a ſinne, or an act of revenge. 6. They that ſwear by any creature falſely, or any way but as it relates to God, and conſequently invokes his teſtimony. 7. All curious inquiries into the ſecrets, and intruders into the myſteries and hidden things of God. 8. They that curſe God, or curſe a creature by God. 9. They that prophane Churches, holy Utenſils, holy perſons, holy cuſtomes, holy Sacraments. 10. They that provoke others to ſwear voluntarily, and by deſigne, or incuriouſly, or negligently, when they might avoid it. 11. They that ſwear to things uncertain, and unknown.

IV. Comm. *Remember that thou keep holy the S. Day*]

The duties of this Comm. are; 1. To ſet apart ſome portions of our time for the immediate offices of religion, and glorification of God. 2. This is to be done according as God or his holy Church hath appointed. 3. One day in ſeven is to be ſet apart. 4. The Chriſtian day is to bee ſubrogated into the place of the Jews day: The reſurrection of Chriſt and the redemption of man was a greater bleſſing then to create him. 5. God on that day to be worſhipped and acknowleged as our Creator, and

and as our Saviour. 6. The day to be ſpent in holy offices; in hearing Divine ſervice, publike prayers, frequenting the Congregations, hearing the word of God read or expounded; reading good books, meditations, alms, reconciling enmities; remiſſion of burdens, and of offences, of debts, and of work; friendly offices, neighbourhood, aud provoking one another to good works; and to this end, all ſervile works muſt be omitted, excepting neceſſary and charitable offices to men or beaſts, to our ſelves, or others.

They ſinne againſt this Comm. 1. That do, or compell, or intice others to do ſervile works without the caſes of neceſſity or charity, to be eſtimated according to common and prudent accounts. 2. They that refuſe or neglect to come to the publike aſſemblies of the Church, to hear and aſſiſt at the divine offices intirely. 3. They that ſpend the day in idleneſſe, forbidden or vain recreations, or the actions of ſin and folly. 4. They that buy and ſell without the caſes of permiſſion. 5. They that travell unneceſſary journeys. 6. They that act or aſſiſt in contentions, or law-ſuires, markets, fairs, &c. 7. They that on that day omit their private devotion unleſſe the whole day be ſpent in publike. 8. They that by any croſſe or contradictory actions againſt the cuſtomes of the Church do purpoſely deſecrate or unhallow and make the day common: as they that in deſpite and contempt, faſt upon the Lords day, leſt they may celebrate the feſtivall after the manner of the Chriſtians.

V. Com. *Honour thy father and thy mother*]
The duties are; 1. To do honour and reverence and to love our natural parents. 2. To obey all their domeſtic commands; for in them the ſcene of their authority lies. 3. To give them maintenance and ſupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuſtome and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Maſters, ſpirituall governours and Guides in thoſe things which concern their ſeveral reſpective intereſt and authority.

They ſin againſt this Commandment. 1. That deſpiſe their parents age, or infirmity. 2. That are aſhamed of their poverty and extraction. 3. That publiſh their vices, errours and infirmities to ſhame them. 4. That refuſe and reject all or any of their lawfull commands. 5. Children that marry without or againſt their conſent when it may be reaſonably obtained. 6. That curſe them from whom they receive ſo many bleſſings. 7. That grieue the ſouls of their parents by not complying in their deſires, and obſerving their circumſtances. 8. That hate their perſons, that mock them or uſe uncomely jeſtings. 9. That diſcover their nakedneſſe voluntarily. 10. That murmur againſt their injunctions, and obey them involuntarily. 11. All rebels againſt their Kings or the ſupream power in which it is legally and juſtly inveſted. 12. That refuſe to pay tributes and impoſitions impoſed legally. 13. They that diſobey their Maſters, murmur or repine againſt their commands, abuſe or deride their perſons, talk rudely, &c.

14. They

14. They that curse the king in their heart, or speak evil of the ruler of their people. 15. All that are uncivil and rude towards aged persons, mockers and scorners of them.

Credebant hoc grande nefas & morte piandum,
Si juvenis vetulo non assurrexerat & si
Barbato cuicunq; puer——
Juven. Sat. 13.

VI. Comm. *Thou shalt do no murder.*

The duties are; 1. To preserve our own lives, the lives of our relatives and all with whom we converse (or who can need us, and we assist) by prudent, reasonable and wary defences, advocations, discoveries of snares, &c. 2. To preserve our health, and the integrity of our bodies and mindes, and of others. 3. To preserve, and follow peace with all men.

They sinne against this commandment. 1. That destroy the life of a man or woman, himself or any other. 2. That do violence or dismember, or hurt any part of the body with evil intent. 3. That fight duels or commence unjust wars. 4. They that willingly hasten their own or others death. 5. That by oppression or violence imbitter the spirits of any, so as to make their life sad, and their death hasty. 6. They that conceal the dangers of their neighbour, which they can safely discover. 7. They that sowe strife and contention among neighbours. 8. They that refuse to rescue or preserve those whom they can and are obliged to preserve. 9. They that procure abortion. 10. They that threaten, or keep men in fears; or hate them.

VII. Com. *Thou shalt not commit adultery.*

The duties are; 1. To preserve our bodies in the chastity of a single life, or of marriage. 2. To keep all the parts of our bodies in the care and severities of chastity; so that wee be restrained in our eyes as well as in our feet.

They sin against this commandment; 1. Who are adulterous, incestuous, Sodomiticall, or commit fornication. 2. They that commit folly alone; dishonouring their own bodies with softnesse and wantonnesse. 3. They that immoderately let loose the reins of their bolder appetite, though within the protection of marriage. 4. They that by wanton gestures, wandring eyes, lascivious dressings, discovery of the nakednesse of themselves or others, filthy discourse, high diet, amorous songs, balls and revellings, tempt and betray themselves, or others to folly. 5. They that marry a woman divorced for adultery. 6 They that divorce their wives, except for adultery, and marry another.

VIII. Com. *Thou shalt not steal.*

The duties are. 1. To give every man his due. 2. To permit every man to enjoy his own goods and estate quietly.

They sin against this Commandment. 1. That injure any mans estate by open violence, or by secret robbery, by stealth or cousenage, by arts of bargaining or vexatious law-suits. 2. That refuse or neglect to pay their debts, when they are able. 3. That are forward to run into debt knowingly beyond their power, without hopes or purposes of repaiment. 4. Oppressors

of

of the poor. 5. That exact usury of necessitous persons, or of any beyond the permissions of equity as determined by the lawes. 6. All sacrilegious persons; people that rob God of his dues, or of his possessions. 7. All that game, *viz.* at Cards and Dice, &c. to the prejudice and detriment of other mens estates. 8. They that imbase coyn and metals and obtrude them for perfect and naturall. 9. That break their promises to the detriment of a third person. 10. They that refuse to stand to their bargains. 11. They that by negligence imbecil other mens estates, spoiling or letting any thing perish which is intrusted to them. 12. That refuse to restore the pledge.

IX. Com. *Thou shalt not bear false witnesse.*

The duties are. 1. To give testimony to truth, when we are called to it by competent authority. 2. To preserve the good name of our neighbours. 3. To speak well of them that deserve it.

They sin against this commandment. 1. That speak false things in judgement accusing their neighbors unjustly; or denying his crime publikely when they are asked, and can bee commanded lawfully to tell it. 2. Flatterers, and 3. slanderers, 4. backbiters. 5. and detracters. 6. They that secretly raise jealousies, and suspition of their neighbour causelessly.

X. *Thou shalt not covet.*

The duties are. 1. To be content with the portion God hath given us. 2. Not to be covetous of other mens goods.

They sinne against this commandment. 1. That

envy the proſperities of other men. 2. They that deſire paſſionately to be poſſeſſed of what is their neighbours. 3. They that with greedineſſe purſue riches, honours, pleaſures and curioſities. 4. They that are too carefull, troubled, diſtracted or amazed, affrighted and afflicted with being ſollicitous in the conduct of temporall bleſſings.

Theſe are the generall lines of duty by which wee may diſcover our failings, and bee humbled, and confeſſe accordingly: onely the penitent perſon is to remember, that although theſe are the kinds of ſins deſcribed after the ſence of the Jewiſh Church, which conſiſted principally in the external action, or *the deed done*, and had no reſtraints upon the thoughts of men, ſave onely in the tenth commandment, which was mixt and did relate as much to action as to thought (as appears in the inſtances) yet upon us Chriſtians there are many circumſtances and degrees of obligation, which endear our duty with greater ſeverity and obſervation; and the penitent is to account of himſelf and enumerate his ſins, not onely by external actions or *the deed done*, but by words and by thoughts; and ſo to reckon if he have done it directly or indirectly, if hee have cauſed others to do it, by tempting or incouraging, by aſſiſting or counſelling, by not diſſwading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purpoſes; if he have deſigned or contrived its action, deſired it or loved it, delighted in the thought, remembred the paſt ſin with pleaſure or without ſorrow, theſe are the *by-wayes* of ſinnes, and *the crooked lanes* in which a man may wander and be

be loſt as certainly as in the broad high wayes of iniquity.

But beſides this, our bleſſed Lord and his Apoſtles have added divers other precepts; ſome of which have been with ſome violence reduced to the Decalogue, and others have not been noted at all in the catalogues of confeſſion, I ſhall therefore deſcribe them entirely, that the ſick man may diſcover his failings, that by the mercies of God in Jeſus Chriſt, and by the inſtrument of repentance hee may bee preſented pure and ſpotleſs before the throne of God.

The ſpeciall Precepts of the Goſpel.

1. PRayer, frequent, fervent, holy, and perſevering. 2. Faith, { 1 Theſ. 5. 17. Luke 18. 1. 1 Theſ. 5. 17.
3. Repentance, 4. Poverty of ſpirit, Mark 16. 16.
as oppoſed to ambition, high deſignes, { Luke 13. 3.
5. and in it is humility, or ſitting { Acts 3. 19.
down in the loweſt place, and in gi- Matth. 5. 3.
ving honour to go before another, { Luke 14. 10.
6. Meekneſſe as it is oppoſed to way- { John 13. 14.
wardneſſe, fretfulneſſe, immoderate Matth. 5. 5.
grieving, diſdain and ſcorne, 7. Con- Coloſ. 3. 1, 2.
tempt of the world, 8. Prudence, or Matth. 10. 16.
the advantagious conduct of religi- 1 Theſ. 5. 8.
on, 9. Simplicity or ſincerity in words Rom. 8. 24.
and actions, pretences and ſubſtances, { Luke 16. 29.
10. Hope, 11. Hearing the Word, 12. { Mark. 4. 44.
Reading, 13. Aſſembling together, 14. 1 Tim. 4. 13.
Obeying them that have the rule over Heb. 10. 25.
us in ſpirituall affairs, 15. Refuſing to { Heb. 13. 17. Matth. 18. 17

2 Theſ. 3. 6. 2 ep. John 10. Titus 3. 10.

Colos. 3. 14. communicate with persons excommu-
1 Tim. 1. 5. nicate: whither also may be reduced,
1 Tim. 2. 22. To reject Heretikes. 16. Charity, *viz.*
Mark 12. 30. love to GOD above all things, bro-
Matth. 6. 14. therly kindnesse, or profitable love to
1 Joh 3. 16. our neighbours as our selves, to bee
Matth. 18 9. expressed in alms, forgivenesse, and
Matth. 18. 15. to dye for our brethren. 17. To pluck
James 1. 4. out the right eye, or violently to re-
Luke 21. 19. scind all occasions of sin, though dear
Heb. 12. 3. to us as an eye, 18. To reprove our
Gal. 6. 9. erring brother, 19. To be patient in
Ephes. 5. 20. afflictions, and longanimity is referred
2 Thess. 1. 3. hither, or long sufferance; which is
Luke 6. 32. the perfection and perseverance of pa-
2 Tim. 3. 2. tience; and is opposed to hastinesse
1 Thes. 5. 16. and wearinesse of spirit, 20 To bee
Hhilip. 3. 1. thankful to our benefactors, but above
4. 4. all, in all things to give thanks to God,
1 Thes. 5. 19 21. To rejoyce in the Lord alwayes,
Ephes. 4. 30. 22. Not to quench, not to grieve,
Acts 7. 51. not to resist the Spirit, 23 To love
Ephes. 5 33. our wives as Christ loved his Church,
1 Tim. 5. 8. and to reverence our husbands, 24.
Colos. 3. 21. To provide for our families, 25 Not
Ephes. 6. 4. to bee bitter to our children. 26 To
1 Thes. 5. 20. bring them up in the nurture and ad-
2 Tim. 2. 24 monition of the Lord, 27 Not to
Matth. 18. 7. despise Prophesying, 28 To bee
1 Cor. 10. 32. gentle and easie to bee intreated,
Heb. 12. 14. 29. To give no scandall, or offence,
1 Cor. 6. 1. 30. To follow after peace with all
Philip. 4. 8. men, and to make peace, 31 Not
2 Cor. 8. 21. to go to law before the unbeleevers,
1 Thes. 5. 22. 32. To do all things that are of good report, or the actions of publike honesty; abstaining from all appearances

of

of evil, 33. To convert souls or turn sinners from the errour of their wayes, 34. To confesse Christ before all the world, 35. To resist unto blood if God cals us to it, 36. To rejoyce in tribulation for Christs sake, 37. To remember and shew forth the Lords death till his second coming, by celebrating the Lords supper, 38. To believe all the New Testament, 39. To adde nothing to Saint *Johns* last Book, that is, to pretend to no new revelations, 40. To keep the customs of the Church, her festivals and solemnities, lest we be reproved as the Corinthians were by Saint *Paul, we have no such customs nor the Churches of God*, 41. To contend earnestly for the faith. * Not to be contentious in matters not concerning the eternal interest of our souls; but in matters indifferent to have faith to our selves, 42. Not to make schisms or divisions in the body of the Church, 43. To call no man Master upon earth, but to acknowledge Christ our Master, and law giver, 44. not to domineer over the Lords heritage, 45. To try all things and keep that which is best, 46. To be temperate in all things, 47. To deny our selves, 48. To mortifie our lusts and their instruments, 49. to lend looking for nothing again, nothing by way of increase, nothing by way of recompence. 50. To watch and stand in readinesse against the coming of the Lord, 51. Not to be angry

James 5.19,20.
Matth.10.32.
Heb.12.4.
Math.5.12. James 1.2.
Luke 22.19.
Joh.20.30,31. Acts 3.23. Mark 1.1. Luke 10.16.
Revel.22.18.
1 Cor.11.16.
Jude 3.
Rom.14.13,22.
Rom.16.17.
Mat.23.8,9,10.
1 Pet.5.3.
1 Joh.4.1. 1 Thes. 5.21.
1 Cor 9.25. Titus 2.2.
Matth.16.24.
Colos.3.5. Rom.8.13.
Luke 6.34.
Mark 13.35. Matth.24.42. & 25.13.
Matth.5.22. Ephes.4.26.

{1 Cor. 6.10. {Mtth.5.22. angry without cauſe, 52. not at all to revile, 53. not to ſwear, 54. not to reſpect perſons, 55. to lay hands ſuddenly on no man [This eſpecially pertains to * Biſhops. * To whom alſo, and to all the Eccleſiaſtical order it is enjoyned, that they preach the word, that they be inſtant in ſeaſon, and out of ſeaſon, that they rebuke, reprove, exhort with all long ſuffering and doctrine, 56. To keep the Lords day (derived into an obligation from a practiſe Apoſtolical) 57. To do all things to the glory of God, 58. to hunger and thirſt after righteouſneſſe and its rewards, 59. To avoid fooliſh queſtions, 60. To pray for perſecuters, and to do good to them that perſecute us, and deſpitefully uſe us, 61. To pray for all men, 62. To maintain good works for neceſſary uſes, 63. To work with our own hands that we be not burdenſome to others, avoiding idleneſſe, 64. To be perfect as our heavenly Father is perfect, 65. To be liberal and frugal; for he that will call us to account for our time, will alſo for the ſpending our money, 66. not to uſe uncomely jeſtings, 67. modeſty; as oppoſed to boldneſſe, to curioſity, to undecency, 68. To be ſwift to hear ſlow to ſpeak, 69. To worſhip the holy, [Jeſus] at the mention of his holy name; as of old God was at the mention of [Jehovah.

1 Cor.10.31. Matth.5.6. Titus 3.9. {Matth.5.44. {Rom.12.14. 1 Tim.2.1. Titus 3.14. Epheſ.4.28. Matth.5.48. {1 Pet.3.8. {2 Pet 1. 6,7. {2 Cor.8 7. {2 Cor.9.5. Epheſ.5.4. 1 Tim.2.9. James 1.9. Philip.2.10.

Theſe are the ſtreight lines of Scripture, by which wee may alſo meaſure our obliquities, and diſcover our crooked walking; if the ſick man

man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he need no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECT. IX.

Of the sick mans practise of charity and justice, by way of rule.

1. *Let the sick man set his house in order before he die*; state his cases of conscience, reconcile the fractures of his family, reunite brethren, cause right understandings, and remove jealousies; give good counsels for the future conduct of their persons, and estates, charm them into religion by the authority and advantages of a dying person: because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony, then in the most vigorous strength.

Magnifica verba mors prope admota excutit. Nam veræ voces tum demum pectore ab imo ejiciuntur. *Lucret.*

2. Let the sick man discover every secret of art, or profit, Physick, or advantage to mankind, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious, that they are willing that a secret receipt should die with them, and be buried in their grave; like treasure in the sepulchre of *David*. But this which is a designe of charity must therefore not be done to any mans prejudice; and the Mason of *Herodotus* the King of Egypt, who kept secret his notice of the Kings treasure, and when he was a dying

ing told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy charity out-live thee, that thou mayest rejoyce in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his will with great justice and piety, that is, that the right heirs be not defrauded for collaterall respects, fancies or indirect fondnesses; but the inheritances descend in their legall and due channell; and in those things where we have a liberty, that we take the opportunity of doing vertuously, that is, of considering how God may be best served by our donatives, or how the interest of any vertue may be promoted; in which we are principally to regard the necessities of our neerest kinred, and relatives, servants and friends.

Δεῖ δὲ καὶ τὴν βασιλείαν [μὲ ἤδη σαφηνίσαντα καταλιπεῖν τὰς ἂν ἀμφίλογος γενομένη, πράγματα ὑμῖν παράσχῃ.

Cyrus apud Xenoph. l 8. institut.

Vide Chap. 2 Sect. 4.

4. Let the *Will* or *Testament* be made with ingenuity, opennesse, and plain expression, that he may not entail a law-suit upon his posterity and relatives, and make them lose their charity, or intangle their estates, or make them poorer by the gift. *Hee hath done me no charity, but dies in my debt that makes me sue for a legacy.*

5. It is proper for the estate of sicknesse, and an excellent anealing us to buriall, that we give alms in this state, so burying treasure in our graves, that will not perish but rise again in the resurrection of the just. Let the dispensa-

dispensation of our alms be as little intrusted to our Executors as may be, *excepting to lasting and successive portions*; * but with our own present care let us exercise the charity, and secure the *stewardship*. It was a custome among the old Greeks, to bury horses, clothes, armes, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should bee found naked by their Judges; and al the friends did use to bring gifts; by such liberality thinking to promote the interest of their dead. But wee may offer our ἐνταφία our selves best of all; our doles and funerall meals if they be our own early provisions, will then spend the better; and it is good so to carry our passing penny in our hand, and by reaching that hand to the poor make *a friend in the everlasting habitations*. He that gives with his own hand shall be sure to find it, and the poor shall find it: but he that trusts Executors with his charity and the Oeconomy and issues of his vertue, by which he must enter into his hopes of heaven & pardon, shall find but an ill account, when his executors complain he died poor. *Think on this*

Lucian de lucta.

* Vid. reg. 6. paulo infr. Herodot. Musa. 5 Plin. l. 4. c. 11. Xiphilin. in Severo.

ἀλλὰ κόραι τῷ παιδὶ
λεχώια δῶρα φέρουσαι
θερμὰ τῷ ψυχροῦ δάκρυα κεῖτε τάφου.
Nicarchus.

Fallax sæpe fides, testataque vota peribunt;
Constitues tumulum si sapis ipse tuum.

Man thee behoveth oft to have this in mind: (find;
That thou giveth with thine hand, that shalt thou
For widows be sloful, and children beth unkind,
Erecutors beth covetous, & keep all that they find,
If any body ask where the deads goods became
They answer,
So God me help & Halidam, he died a poor man.
Think on this.

Written upon a wal in S. Edmunds Church in Lumbard-street.

To

Contra avaritiam.

To this purpose wise and pious was the counsell of *Salvian*; 'Let a dying man who hath 'nothing else of which he may make an effective oblation, offer up to God of his substance; Let him offer it with compunction 'and tears, with grief and mourning, as knowing that all our oblations have their value, 'not by the price, but by the affection: and 'it is our faith that commends the money, 'since God receives the money by the hands 'of the poor, but at the same time gives, and 'does not take the blessing; because he receives nothing but his own, and man gives 'that which is none of his own, that, of which 'onely he is a steward, and shall be accountable for every shilling. Let it therefore be 'offered humbly as a Creditor payes his debts, 'not magnifically as a Prince gives a donative; 'and let him remember that such doles do not 'pay for the sin, but they ease the punishment; 'they are not proper instruments of redemption, but instances of supplication, and advantages of prayer; and when we have done 'well, remember that we have not payed our 'debt, but shewn our willingnesse to give a 'little of the vast sum we owe: and he that 'gives plentifully according to the measure of 'his estate, is still behind hand according to 'the measure of his sins; let him pray to God 'that this late oblation may be accepted, and 'so it will, if it sails to him in a sea of pœnitentiall tears or sorrows, that it is *so little*, 'and that it is *so late*.

6. Let the sick-mans charity be so ordered that it may not come onely to deck the funerall and make up the pomp; charity waiting like one of the solemn mourners; but let it be

be continued, that beside the alms of health and sickness, there may be a rejoycing in God for his charity, long after his funerals, so as to become more beneficial and lesse publike; that the poor may pray in private and give God thanks many dayes together. This is matter of prudence: and yet in this, we are to observe the same regards which we had in the charity and alms of our lives; with this onely difference, that in the funerall alms also of rich and able persons, the publike customes of the Church are to be observed, and decency and solemnity, and the expectations of the poor, and matter of publike opinion, and the reputation of religion; In all other cases, let thy charity consult with humility and prudence, that it never ministers at all to vanity; but be as full of advantage and usefulnesse as it may.

7. Every man will forgive a dying person, and therefore let the sick man be ready and sure if he can, to send to such persons whom he hath injured, and beg their pardon and do them right; For in his case, he cannot stay for an opportunity of convenient and advantageous reconcilement; he cannot then spin out a treaty, nor beat down the price of composition, nor lay a snare to be quit from the obligation and coërcion of laws; but hee must ask fogiveneſſe down-right, and make him amends as he can, being greedy of making use of this opportunity of doing a duty, that must be done, but cannot any more, if not now, untill time returns again, and tels the minuts backwward, so that yesterday shall be reckoned in the portions of the future.

πρὸς δὲ τὸ πολὺ τὸ συγγνῶναι ἕτοιμον εἶναι τὸν κάμνοντα καὶ σπουδάζειν, εἰ δύναται, πέμπειν πρὸς οὓς ἠδίκησε καὶ δεῖσθαι συγγνώμης· οὐ γὰρ ἔχει καιρὸν ἐκεῖνος ἐπιμένειν εὐκαιρίας πρὸς διαλλαγὴν ἐπιτηδείας, οὐδὲ διαπραγματεύσασθαι περὶ τῆς συγγνώμης, οὐδὲ τὴν τιμὴν τῆς ἀφέσεως ἐπαυξῆσαι, οὐδὲ ἐπιβουλεύειν τοῖς νόμοις πῶς ἀπαλλαγήσεται τοῦ πράγματος· ἀλλ' ἁπλῶς δεῖται συγγνώμης καὶ ἀποδίδωσιν ὅσον δύναται, σπουδάζων ἐπὶ τῷ καιρῷ τῆς ἐπιτελείας τοῦ καλοῦ, ὃ δεῖ γενέσθαι, ἀλλ' οὐκέτι μᾶλλον· εἰ μὴ νῦν, οὐκέτι πάλιν ἔσται, καὶ ἡ ὥρα τὸν χρόνον ἀναστρέφει, ὥστε τὴν χθὲς ἡμέραν ἐν τοῖς τῆς αὔριον μέρεσιν ἀριθμεῖσθαι.

8. In

8 In the intervals of sharper pains, when the sick man amasses together all the arguments of comfort and testimonies of Gods love to him, and care of him, he must needs find infinite matter of thanksgiving, and glorification of God: and it is a proper act of charity and love to God, and justice too, that he do honour to God on his death-bed for all the blessings of his life, not onely in generall communications, but those by which he hath been separate and discerned from others, or supported and blessed in his own person: Such as are; [*In all my life time I never broke a bone, I never fell into the hands of robbers; never into publike shame, or into noysome diseases: I have not begd my bread, nor been tempted by great and unequal fortunes: God gave me a good understanding, good friends, or delivered me in such a danger, and heard my prayers in such particular pressures of my spirit.*] This or the like enumeration and consequent acts of thanksgiving are apt to produce love to God, and confidence in the day of triall; for he that * gave me blessings in proportion to the states and capacities of my life, I hope also will do so in proportion to the needs of my sickness, and my death-bed. This we find practised as a most reasonable piece of piety by the wisest of the Heathens. So *Antipater Tarsensis* gave God thanks for his prosperous voyage into Greece; and *Cyrus* made a handsome prayer upon the tops of the mountains, when by a phantasm he was warned of his approaching death. *Receive* [*O God*] *my Father these holy rites by which I put an end to many and great affairs: and I give thee thanks for thy celestiall signes and prophetic notices, whereby thou*

thou haſt ſignified to me what I ought to do and what I ought not: I preſent alſo very great thanks that I have perceived and acknowledged your care of me, and have never exalted my ſelf above my condition for any proſperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death, ſuch as my life hath been. But that of *Philagrius* in *Gregory Nazianzen* is eucharisticall, but it relates more eſpecially to the bleſſings and advantages which are accidentally conſequent to ſicknes. *I thank thee O Father and maker of all thy children, that thou art pleaſed to bleſſe and to ſanctifie us even againſt our wils, and by the outward man purgeſt the inward, and leadeſt us through croſſe wayes to a bleſſed ending, for reaſons beſt known unto thee.*] However when wee go from our hoſpitall and place of little intermediall reſt in our journey to heaven, it is fit that we give thanks to the *major domo* for our entertainment. When theſe parts of religion are finiſhed, according to each mans neceſſity, there is nothing remaining of perſonall duty to be done alone, but that the ſick man act over theſe vertues, by the renewings of devotion; and in the way of prayer; and that is to bee continued as long as *life*, and *voice*, and *reaſon* dwell with us.

SECT.

SECT. X.

Acts of charity by way of prayer and ejaculation, which may also be used for thanksgiving, in case of recovery.

O My soul, thou hast said unto the Lord, thou art my Lord: my goodnesse extendeth not to thee: But to the saints that are in the earth, and to the excellent, in whom is all my delight. The Lord is the portion of my inheritance and of my cup, thou maintainest my lot.

Psal.16. 2,&c.

As for God, his way is perfect: the word of the Lord is tried, he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect.

Psal.18. 30,31.

Be not thou far from me O Lord: O my strength, haste thee to help me.

Deliver my soul from the sword, my darling from the power of the dog, save me from the lions mouth: and thou hast heard me also from among the horns of the Unicorns.

I will declare thy Name unto my brethren, in the midst of the congregation will I praise thee.

Ye that fear the Lord, praise the Lord yee sons [of God] Glorifie him and fear before him all ye sons [of men.] For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him but

but when he cried unto him hee heard. Ps.22.19.

As the hart panteth after the water brooks, so longeth my soul after thee O God.

My soul thirsteth for God, for the living God, when shall I come and appear before the Lord.

O my God, my soul is cast down within me; all thy waves and billows are gone over me: as with a sword in my bones I am reproached: yet the Lord will command his loving kindnesse in the day time, and in the night his song shall be with me, and my prayer unto the God Psal.42. of my life.

Blesse yee the Lord in the congregations, even the Lord from the fountains of Israel: My mouth shall shew forth thy righteousnesse and thy salvation all the day, for I know not Psal 68. 26. & the numbers thereof. Psal.71.

I will go in the strength of the Lord God, I will make mention of thy righteousnesse, even of thine onely. O God thou hast taught me from my youth. And hitherto have I declared thy wondrous works. But I will hope continually, and will yet praise thee more Psal 71. and more.

Thy righteousnesse, O God is very high, who hast done great things. O God who is like unto thee? thou which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depth of the earth.

Thou shalt encrease thy goodnesse towards ibid. me, and comfort me on every side.

My lips shall greatly rejoyce when I sing unto thee. And my soul which thou hast redeemed. Blessed be the Lord God, the God of Israel, who onely doth wondrous things. And blessed

blessed be his glorious name for ever; and let
Psal.72. the whole earth be filled with his glory. Amen. Amen.

I love the Lord, because he hath heard my voice, and my supplication. The sorrows of death compassed me, I found trouble and sorrow. Then called I upon the name of the Lord, O Lord I beseech thee deliver my soul.
Psal.116 Gracious is the Lord and righteous, yea our God is mercifull.

The Lord preserveth the simple, I was brought low, and he helped me. Return to thy rest O my soul, the Lord hath dealt bountifully with thee. For thou hast delivered my
Ibid. soul from death, mine eyes from tears, and my feet from falling.

Precious in the sight of the Lord is the death of his saints; O Lord, truly I am thy
Ibid. servant, I am thy servant and the son of thine handmaid, thou shalt loose my bonds.

He that loveth not the Lord Jesus, let him be accursed.

O that I might love thee, as well as ever any creature loved thee. He that dwelleth in love dwelleth in God. There is no fear in love.

The prayer.

O Most Gracious and eternal God and loving Father, who hast powred out thy bowels upon us, and sent the son of thy love unto us to die for love, and to make us dwell in love, and the eternal comprehensions of thy divine mercies, O be pleased to inflame my heart with a holy charity; towards thee and all the world, Lord I forgive all that ever

ever have offended me and beg that both they and I may enter into the possession of thy mercies, and feel a gracious pardon from the same fountain of grace: and do thou forgive me all the acts of scandall, whereby I have provoked, or tempted, or lessened, or disturbed any person; Lord, let mee never have my portion amongst those that divide the union, and disturb the peace, and break the charities of the Church, and Christian communion; And though I am fallen into evil times, in which Christendom is divided by the names of an evil division, yet I am in charity with all Christians, with all that love the Lord Jesus, and long for his coming: and I would give my life to save the soul of any of my brethren; and I humbly beg of thee that the publike calamity of the severall societies of the Church, may not bee imputed to my soul, to any evil purposes.

II.

LOrd, preserve me in the unity of the holy Church, in the love of God, and of my neighbours; let thy grace inlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to thee for all thy favours, with which thou hast enriched my soul, and supported my estate, and preserved my person, and rescued me from danger, and invited me to goodnesse in all the dayes and periods of my life. Thou hast led mee thorow it with an excellent conduct; and I have gone astray after the manner of men: but my heart is towards thee. O do unto thy servant as thou usest to do unto

those that love thy Name: let thy truth comfort me, thy mercy deliver me, thy staffe support me, thy grace sanctifie my sorrow, and thy goodnesse pardon all my sins: thy Angels guide me with safety in this shadow of death, and thy most holy Spirit lead me into the land of righteousnesse, for thy Names sake which is so comfortable, and for Jesus Christ his sake, our Dearest Lord and most Gracious Saviour. Amen.

CHAP. V.

Of visitation of the sick: *Or* the assistance that is to be done to dying persons, by the ministery of their Clergy Guides.

SECT. I.

GOd who hath made no new Covenant with dying persons distinct from the Covenant of the living, hath also appointed no distinct Sacraments for them, no other manner of usages, but such as are common to all the spirituall necessities of living and healthfull

full persons. In all the dayes of our religion, from our baptisme to the resignation and delivery of our soul, God hath appointed his servants to minister to the necessities, and eternally to blesse, and prudently to guide, and wisely to judge concerning souls; and the Holy Ghost, that *anointing from above*, descends upon us in severall effluxes, but ever by the ministeries of the Church. *Our heads* are anointed with that sacred unction Baptisme (not in ceremony, but in reall and proper effect) *our foreheads* in confirmation, *our hands* in ordinations; *all our senses* in the visitation of the sick, and all by the ministery of especially deputed and instructed persons; and we who all our life time derive blessings from the fountains of grace, by the channels of Ecclesiastical ministeries, must do it then especially, when our needs are most pungent and actual. 1. We cannot give up our names to Christ, but the Holy man that ministers in religion must enroll them and present the persons, and consigne the grace: when we beg for Gods Spirit, the Minister can best present our prayers, and by his advocation hallow our private desires, and turn them into publike and potent offices. 2. If we desire to be established and confirmed in the grace and religion of our Baptisme, the Holy man, whose hands were anointed by a special ordination to that and its symbolical purposes, layes his hands upon the Catechumen, and *the anointing from above* descends by that ministery. 3. If we would eat the body and drink the blood of our Lord, we must addresse our selves to the Lords Table, and hee that stands there to blesse and to minister, can teach it forth, and feed thy soul; and without

his miniſtery thou canſt not be nouriſhed with that heavenly feaſt, nor thy body conſigned to immortality, nor thy ſoul refreſhed with the Sacramentall bread from heaven; except by ſpirituall ſuppleteries, in caſes of neceſſity and an impoſſible communion 4. If wee have committed ſins, the ſpirituall man is appointed to reſtore us, and to pray for us, and to receive our confeſſions, and to enquire into our wounds, and to infuſe oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands muſt reconcile us, and give us peace; they are our appointed comforters, our inſtructers, our ordinary Judges; *and in the whole:* what the children of Iſrael begged of *Moſes* that *God would no more ſpeak to them alone, but by his ſervant Moſes*, leſt they ſhould bee conſumed, God in compliance with our infirmities hath of his own goodneſſe eſtabliſhed as a perpetuall law in all ages of Chriſtianity; that God will ſpeak to us by his *Miniſters*, and our ſolemn prayers ſhall bee made to him by *their* advocation, and his bleſſings deſcend from heaven by *their* hands, and our offices return thither by *their* preſidencies, and our repentance ſhall be managed by *them*, and our pardon in many degrees miniſtred by *them*; God comforts us by their Sermons, and reproves us by their Diſcipline, and cuts off ſome by their ſeverity, and reconciles others by their gentleneſſe, and relieves us by their prayers, and inſtructs us by their diſcourſes, and heals our ſickneſſes by their interceſſion, preſented to God, and united to Chriſts advocation: and in all this, *they are no cauſes*, but *ſervants of the will*

Exod. 20.19.

will of God, instruments of the Divine Grace and order, *stewards and dispensers* of the mysteries, and appointed to our souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our baptisme, are also to carry us to our grave, and to take care that our end be as our life was, or should have been; and therefore, it is established as an Apostolicall rule; *Is any man sick among you, let him send for the Elders of the Church, and let them pray over him, &c.* The sum of the duties and offices respectively implied in these words is in the following rules.

ὅτον πὲν ἀνθρωπεύματα τοιαῦτα κατηλεύτων δεῖν. Xenoph. περὶ παιδ. lib. 8.

James 5. 14.

SECT. II.

Rules for the manner of visitations of sick persons.

1. LEt the Minister of religion bee sent to, not onely against the agony of death, but be advised with in the whole conduct of the sicknesse; for in sicknesse indefinitely, and therefore *in every sicknesse*, and therefore in such which are not mortall, which end in health, which have no agony, or finall temptations, S. *James* gives the advise: and the sick man being bound to require them, is also tied to do it, when hee can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest, as they fear the Embalmer, or the Sextons spade; and love not to converse with him, unlesse he can converse

with no man else; and think his office so much to relate to the other world, that hee is not to be treated with, while wee hope to live in this; and indeed that our religion be taken care of, onely when we die; and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his reason is useless, and hee is laid to sleep, and his life is in the confines of the grave, so that hee can do nothing towards the trimming of his lamp; and the Curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to bee helped; but in a condition to need it hugely. Hee cannot bee called upon to confesse his sins; and hee is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor bee altered from a passion, nor cured of his fear, nor comforted upon any grounds of reason or religion, and no man can tell what is likely to bee his fate; or if hee does, hee cannot prophecie good things concerning him, but evil: Let the spirituall man come when the sick man can bee conversed withall, and instructed; when hee can take medicine and amend; when he understands, or can be taught to understand the case of his soul, and the rules of his conscience; and then his advice may turn into advantage; It cannot otherwise be usefull.

2. The entercourses of the Minister with the sick man have so much variety in them, that they are not to be transacted at once: and therefore they do not well that send once to see the good man with sorrow, and hear him pray, and thank him and dismisse him civilly, and desire to see his face no more; To dresse a soul

soul for funerall is not a work to be dispatched at one meeting: At once he needs a comfort, and anon something to make him willing to die; and by and by he is tempted to impatience, and that needs a speciall cure, and it is a great work to make his confessions well, and with advantages; and it may bee the man is careless and indifferent; and then he needs to understand the evil of his sin, and the danger of his person: and his cases of Conscience may bee so many and so intricate, that hee is not quickly to bee reduced to peace; and one time the Holy man must pray, and another time he must exhort; a third time administer the holy Sacrament; and hee that ought to watch all the periods and little portions of his life, lest he should be surprized and overcome, had need be watched when he is sick, and assisted, and called upon, and reminded of the severall parts of his duty, in every instant of his temptation. This article was well provided for among the Easterlings; for the Priests in their visitations of a sick person did abide in their attendance and ministery for seven dayes together. The want of this makes the visitations fruitlesse and the calling of the Clergy contemptible, while it is not suffered to imprint its proper effects upon them that need it in a lasting ministery.

3. S. *James* advises that when a man is sick he should send for *the Elders*: one sick man for many Presbyters; and so did the Eastern Churches, they sent for seven: and like a colledge of Physitians they ministred spirituall remedies, and sent up prayers like a quire of singing Clerks. In Cities they might do so, James 5. 14. Gabriel in 4 sent. dist 23.

while the Christians were few and the Priests many. But when they that dwelt in the *Pagi* or villages ceased to bee Pagans, and were baptized, it grew to be an impossible felicity, unlesse in few cases, and to some more eminent persons: but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent, if they neglect it.

4. Whether they bee many or few that are sent to the sick person, let the Curate of his Parish or his own Confessor be amongst them, that is, let him not bee wholly advised by strangers who know not his particular necessities; but hee that is the ordinary Judge, cannot safely bee passed by in his extraordinary necessity, which in so great portions depends upon his whole life past; and it is a matter of suspicion when we decline his judgement that knowes us best, and with whom we formerly did converse, either by choice or by law, by private election or publike constitution. It concerns us then to make severe and profitable judgements, and not to conspire against our selves, or procure such assistances which may handle us softly, or comply with our weaknesses more then relieve our necessities.

5. When the Ministers of religion are come; first let them do their ordinary offices, that is, pray for grace to the sick man, for patience, for resignation, for health (if it seems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle; and therefore the Minister is to bee sent for, not while the case is desperate, but before the sickness is come to its *crisis* or period.) Let him discourse concerning the causes of

of ſickneſs, and by a general inſtrument move him to conſider concerning his condition. Let him call upon him to ſet his ſoul in order, to trim his lamp, to dreſſe his ſoul, to renew acts of grace by way of prayer, to make amends in all the evils he hath done, and to ſupply all the defects of duty, as much as his paſt condition requires, and his preſent can admit.

6. According as the condition of the ſickneſs, or the weakneſſe of the man is obſerved, ſo the exhortation is to be leſs and the praiers more, becauſe the life of the man was his main preparatory, and therefore if his condition be full of pain and infirmity, the ſhortneſſe and ſmall number of his own acts is to bee ſupplied by the act of the Miniſters and ſtanders by; who are in ſuch caſes to ſpeak more to God for him, then to talk to him. For the prayer of the righteous when it is fervent hath a promiſe to prevail much in behalf of the ſick perſon. But exhortations muſt prevail with their own proper weight, not by the paſſion of the Speaker. But yet this aſſiſtance by way of prayers is not to bee done by long offices, but by *frequent*, and *fervent*, and *holy*: in which offices, if the ſick man joyns, let them bee ſhort and apt to comply with his little ſtrength, and great infirmities; if they bee ſaid in his behalf without his conjunction, they that pray may prudently uſe their own liberty, and take no meaſures, but their own devotions and opportunities and the ſick mans neceſſities. Jam. 5. 16.

When hee hath made this generall addreſſe and preparatory entrance to the work of many dayes and periods, he may deſcend to particulars by the following inſtruments and diſcourſes.

SECT. III.

Of miniſtring in the ſick mans confeſſion of ſins and repentance.

THe firſt neceſſity that is to bee ſerved is that of repentance, in which the Miniſters can in no way ſerve him but by firſt exhorting him to *confeſſion of his ſins*, and declaration of the ſtate of his ſoul. For unleſſe they know the manner of his life, and the degrees of his reſtitution, either they can do nothing at all, or nothing of advantage, and certainty: His diſcourſes like *Jonathans* arrows, may ſhoot ſhort, or ſhoot over, but not wound where they ſhould, nor open thoſe humours that need a lancet or a cautery. To this purpoſe the ſick man may be reminded.

Arguments and exhortations to move the ſick man to confeſſion of ſins.

Prov. 28.13. 1 John 1.9. 1. That God hath made a ſpeciall promiſe to confeſſion of ſins. *Hee that confeſſeth his ſin and forſaketh them ſhall have mercy*: and *if we confeſſe our ſins, God is righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.*

2. * That confeſſion of ſins is a proper act and introduction to repentance. * That when the Jews being warned by the ſermons of the *Baptiſt* repented of their ſinnes, they confeſſed their ſins to *John* in the ſuſception of Baptiſm.

Matth. 3, 4. * That the converts in the dayes of the Apoſtles,

stles, returning to Christianity instantly declared their faith, and their repentance, by confession and *declaration of their deeds* which they then renounced, abjured, and confessed to the Apostles. * That confession is an act of many vertues together. * It is the gate of repentance, * an instrument of shame and condemnation of our sins, * *a glorification of God*, so called by *Joshuah* particularly in the case of *Achan*, * an acknowledgement that GOD is just in punishing; for by confessing of our sinnes, we also confesse his justice, and are assessors with GOD in this condemnation of our selves. * That by such an act of judging our selves wee escape the more angry judgement of God. S. *Paul* expressly exhorting us to it upon that very inducement. * That confession of sins is so necessary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain consequent of *godly sorrow*, and an integral or constituent part of that grace, which together with *faith* makes up the whole duty of the Gospel. * That in all ages of the Gospel, it hath been taught and practised respectively, that all the penitent made confessions proportionable to their repentance, that is, publike or private, generall or particular. * That God by testimonies from heaven, that is, by his word, and by a consequent rare peace of conscience hath given approbation to this holy duty. * That by this instrument those whose office it is to apply remedies to every spiritual sickness, can best perform their offices. * That it is by all Churches esteemed a duty necessary to bee done in cases of a troubled conscience. * That what is necessary to be done in one case, and

Acts 19.18. 5. 6. 7. 8. 9. 10. 1 Cor. 11.31. 11. 12. 13. 14. 15. 16.

convenient in all caſes is fit to be done by all
17. perſons. * That without confeſſion it cannot eaſily bee judged concerning the ſick perſon whether his conſcience ought to bee troubled or no, and therefore it cannot bee certain that
18. it is not neceſſary. * That there can be no reaſon againſt it but ſuch as conſults with fleſh and blood, with infirmity and ſin, to all which
19. confeſſion of ſins is a direct enemy. * That now is that time when all the imperfections of his repentance & all the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a ſalu-
20. tary and medicinal confeſſion. * That S. *James* gives an expreſſe precept, that wee Chriſtians ſhould confeſſe our ſins to each other, that is, Chriſtian to Chriſtian, brother to brother, the people to their Miniſter, and then hee makes a ſpecification of that duty which a ſick man is to do when hee hath ſent for the Elders of the
21. Church. * That in all this there is no force lies upon him, but *if he hides his ſinnes he ſhall not bee directed*, (ſo ſaid the Wiſe man) but ere long he muſt appear before the great Judge of men and Angels; and his ſpirit will be more amazed and confounded to be ſeen among the Angels of light with the ſhadowes of the works of darkneſſe upon him, then hee can ſuffer by confeſſing to God in the preſence of him whom God hath ſent to heal him. How-

Si tacuerit quis percuſſus eſt & non egerit pœnitentiam, nec vulnus ſuum fratri & magiſtro voluerit confiteri, magiſter qui linguam habet ad curandum facile ei prodeſſe non poterit. Si enim erubeſcat ægrotus vulnus medico confiteri, quod ignorat medicina non curat. S. Hieron. ad caput 10 Eccleſ. Si enim hoc fecerimus & revelaverimus peccata noſtra, non ſolum Deo, ſed & his qui poſſunt mederi vulneribus noſtri atq; peccatis, delebuntur peccata noſtra. Origen hom. 17. in Lucam.

ever

ever, it is better to be ashamed here, then to be confounded hereafter: [a] *pol pudere præstat quam pigere, totidem literis.* * That confession being in order to pardon of sins, it is very proper and analogical to the nature of the thing, that it be made there where the pardon of sins is to be administred; and that, of pardon of sins God hath made the Minister the publisher and dispenser; and all this is besides the accidental advantages which accrue to the conscience; which is made ashamed, and timorous, and restrained by the mortifications and blushings of discovering to a man the faults committed in secret. * That the Ministers of the Gospel are the *Ministers of reconciliation*, are commanded *to restore such persons as are overtaken in a fault*, and to that purpose, they come to offer their Ministery, if they may have cognizance of the fault and person. * That in the matter of prudence it is not safe to trust a mans self in the final condition and last security of a mans soul, a man being no good Judge in his own case. And when a duty is so useful in all cases, so necessary in some, and encouraged by promises Evangelical, by Scripture precedents, by the example of both Testaments; and prescribed by injunctions Apostolical and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of duty, and the Analogie to the power Ministerial, and the very necessities of every man; hee that for stubbornnesse or sinfull shamefac'dnesse, or prejudice, or any other criminal weaknesse shall decline to do it in the dayes of his danger, when the vanities of the world are worn off, and all affection to sin are wearied, and

[a] Plaut Trinum. mus. 22. Tam facile & pronum est superos contemnere testes Si mortalis idem nemo scit. Juv. Sat. 13. 23. 24

and the ſin it ſelf is pungent and grievous, and that we are certain we ſhall not eſcape ſhame for them hereafter, unleſſe we be aſhamed of them here, and uſe all the proper inſtruments of their pardon; this man I ſay is very neer death, but very far off *from the kingdom of heaven.*

Qui homo culpam admiſit in ſe nullus eſt tam parvi pretij quin pudeat, quin purget ſeſe. *Plaut. Aulul.*

2. The ſpiritual man will find in the conduct of this duty, many caſes and variety of accidents, which will alter his courſe and forms of proceedings. 1. Moſt men are of *a rude indifference*, apt to excuſe themſelves, ignorant of their condition, abuſed by evill principles, content with a generall and indefinite confeſſion, and if you provoke them to it by the foregoing conſiderations, leſt their ſpirits ſhould be a little uneaſie, or not ſecured in their own opinions, will be apt to ſay, *They are ſinners, as every man hath his infirmity, and he as well as any man; But God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels; or they have fought on the right ſide; and God be mercifull to them for they are ſinners.* But you ſhall hardly open their breſt further, and to enquire beyond this, would be to do the office of an accuſer.

Verum hoc ſe amplectitur uno Hoc amat, hoc laudat, matronam nullam ego tango. Hor. Ser l. 1. ſat. 2.

3. But which is yet worſe; there are very many perſons, who have been ſo uſed to an habituall courſe of a conſtant intemperance, or diſſolution in any other inſtance, that the crime is made naturall and neceſſary, and the conſcience hath digeſted all the trouble, and the man thinks himſelf in a good eſtate, and never reckons any ſins, but thoſe which are the egreſſions and paſſings beyond his ordinary and daily drunkenneſſe. This happens in the

the caſes of drunkenneſſe, and intemperate eating, and idleneſſe, and uncharitableneſſe, and in lying and vain jeſtings, and particularly in ſuch evils which the lawes do not puniſh, and publike cuſtomes do not ſhame, but which are countenanced by potent ſinners, or evill cuſtoms, or good nature, and miſtaken civilities.

Inſtruments by way of conſideration, to awaken a careleſſe perſon, and a ſtupid conſcience.

IN theſe and the like caſes, the ſpiritual man muſt awaken the Lethargy, and prick the conſcience by repreſenting to him. 1. * That Chriſtianity is a holy and a ſtrict religion. 2. * That many are called but few are choſen. * That the number of them that are to be ſaved are but very few in reſpect of thoſe that are to deſcend into ſorrow and everlaſting darkneſſe. * That we have covenanted with God in baptiſme, to live a holy life. * That the meaſures of holineſſe in Chriſtian religion are not to be taken by the evil proportions of the multitude, and common fame of looſer and leſſe ſevere perſons, becauſe *the multitude is* that which *does not enter into heaven*, but *the few*; *the elect*, the holy ſervants of Jeſus. * That every habituall ſinne does amount to a very great guilt in the whole, though it be but in a ſmall inſtance. * That if the righteous ſcarcely be ſaved,

then

then there will be no place for the unrighteous and the ſinner to appear in, but places of horror and amazement. * That confidence hath deſtroyed many ſouls, and many have had a ſad portion who have reckoned themſelves in the Calendar of Saints. * That the promiſes of heaven are ſo great, that it is not reaſonable to think that every man, and every life, and an eaſie religion ſhall poſſeſſe ſuch infinite glories. * That although heaven is a gift, yet there is a great ſeverity and ſtrict exacting of the conditions on our part to receive that gift. * That ſome perſons who have lived ſtrictly for 40 years together, yet have miſcarried by ſome one crime at laſt, or ſome ſecret hypocriſie, or a latent pride, or a creeping ambition, or a phantaſtick ſpirit; and therefore much leſſe can they hope to receive ſo great portions of felicities, when their life hath been a continuall declination from thoſe ſeverities which might have created confidence of pardon and acceptation, through the mercies of God and the merits of Jeſus. * That every good man ought to be ſuſpicious of himſelfe, and in his judgement concerning his own condition to fear the worſt, that he may provide for the better. * That we are commanded to work out our ſalvation with fear and trembling. * That this precept was given with very great reaſon, conſidering the thouſand thouſand wayes of miſcarrying.

Apud Surium. die 27. Sept.

* That S. *Paul* himſelf, and S. *Arſenius*, and S. *Elzearius*, and divers other remarkable Saints had at ſome times great apprehenſions of the dangers of failing of *the mighty price of their high calling*. * That the ſtake that is to bee ſecured is of ſo great an intereſt, that

that all our industry, and all the violences we can suffer in the prosecution of it are not considerable. * That this affair is to be done but once, and then never any more unto eternal ages. * That they who professe themselves servants of the institution and servants of the law and discipline of Jesus will find, that they must *judge* themselves by the proportions of that law by which they were to *rule* themselves. * That the laws of society and civility, and the voyces of my company are as ill *judges* as they are *guides*; but we are to stand or fall by his sentence, who will not consider or value the talk of idle men, or the perswasion of wilfully abused consciences; but of him, who hath felt our infirmity in all things, *but sin*, and knowes where our failings are unavoidable, and where and in what degree they are excusable; but never will endure a sin should seize upon any part of our love, and deliberate choice, or careless cohabitation. * That *if our conscience accuse us not, yet are we not hereby justified, for God is greater then our consciences.* 1 John 3.20. 1 Cor. 4.4 * That they who are most innocent have their consciences most tender and sensible. * That scrupulous persons are alwayes most religious, and that to feel nothing, is not a signe *of life* but *of death*. * That nothing can be hid from the eyes of the Lord, to whom the day and the night, publike and private, words and thoughts, actions and designes are equally discernable. * That a lukewarme person is onely secured in his own thoughts, but very unsafe in the event, and despised by God. * That wee live in an Age in which that which is called and esteemed *a holy life*, in the dayes of the Apostles and holy primi-

primitives would have been esteemed *indifferent*, *sometimes scandalous*, and *alwayes cold*. That what was a truth of God then, is so now; and to what severities they were tied, for the same also we are to be accountable; and heaven is not now an easier purchase then it was then. * That if he will cast up his accounts, even with a superficial eye, Let him consider how few good works he hath done, how inconsiderable is the relief which he gave to the poor, how little are the extraordinaries of his religion, and how unactive and lame, how polluted and disordered, how unchosen and unpleasant were the ordinary parts and periods of it? and how many and great sins have stained his course of life, and untill hee enters into a particular scrutinie, let him only revolve in his minde what his generall course hath been; and in the way of prudence, let him say, whether it was laudable and holy, or only indifferent and excusable; and if he can think it onely *excusable*, and so as to hope for pardon by such suppletories of faith, and arts of persuasion, which hee and others use to take in, for auxiliaries to their unreasonable confidence, then he cannot but think it very fit that he search into his own state, and take a Guide, and erect a tribunal, or appear before that which Christ hath erected for him on earth, that he may make his accesse fairer when he shall be called before the dreadfull Tribunal of Christ in the clouds. For if he can be confident upon the stock of an *unpraised*, or a *looser* life, and should dare to venture upon wilde accounts, without order, without abatements, without consideration, without conduct, without fear, without scrutinies

Illi mors gravis incubat qui nimis omnibus ignotus moritur sibi.

nies and confessions, and instruments of amends or pardon, he either knowes not his danger, or cares not for it; and little understands how great a horrour that is, that a man should rest his head for ever upon a cradle of flames, and lie in a bed of sorrows, and never sleep, and never end his groans, or the gnashing of his teeth.

This is that which some spiritual persons call *a wakening the sinner by the terrours of the law*, which is a good analogie or Tropical expression to represent the threatnings of the Gospel, and the dangers of an incurious and a sinning person: but we have nothing else to do with *the terrours of the law*; for, *Blessed be God*, they concern us not; the terrours of the law were the intermination of curses upon all those that ever broke any of the least Commandements; *once*, or *in any instance*: And to it *the righteousnesse of faith* is opposed: *The terrors of the law* admitted no repentance, no pardon, no abatement; and were so severe, that God never inflicted them at all according to the letter, because he admitted all to repentance, that desired it with a timely prayer, unlesse in very few cases, as of *Achan* or *Corah*, *the gatherer* of sticks upon the Sabbath day, or the like: but the state of threatnings in the Gospel is very fearfull, because the conditions of avoiding them are easie and ready, and they happen to evil persons after many warnings, second thoughts, frequent invitations to pardon and repentance, and after one entire pardon consigned in Baptisme: and in this sense it is necessary, that such persons as we now deal withall should be instructed concerning their danger.

4. When

4. When the ſick man is either of himſelf, or by theſe conſiderations ſet forward with purpoſes of repentance, and confeſſion of his ſins in order to all its holy purpoſes, and effects, then the Miniſter is to aſſiſt him in the underſtanding the number of his ſins, that is, the ſeveral kinds of them, and the various manners of prevaricating the divine commandments; for as for the number of the particulars in every kind, he will need leſſe help; and if he did, he can have it no where but in his own conſcience, and from the witneſſes of his converſation: Let this be done by prudent inſinuation, by arts of remembrance, and ſecret notices, and propounding occaſions and inſtruments of recalling ſuch things to his mind, which either by publike fame he is accuſed of, or by the temptations of his condition it is likely he might have contracted.

5. If the perſon be truly penitent and forward to confeſſe all that are ſet before him or offered to his ſight at a half face, then he may be complied withall in all his innocent circumſtances, and his conſcience made placid and willing, and he be drawn forward by good nature and civility, that his repentance in all the parts of it, and in every ſtep of its progreſſe and emanation, may bee as voluntary and choſen as it can. For by that means if the ſick perſon can be invited to do the work of religion, it enters by the door of his will and choice, and will paſſe on toward conſummation, by the inſtrument of delight.

6. If the ſick man be backward and without apprehenſion of the good natur'd and evill way; let the Miniſter take care that by

by some way or other the work of God be secured; and if he will not understand, when he is secretly prompted, he must be hollowed to, and asked in plain interrogatives concerning the crime of his life. He must be told of the evil things that are spoken of him in markets and exchanges, the proper temptations and accustomed evils of his calling and condition, of the actions of scandal, and in all those actions which were publike, or of which any notice is come abroad, let care be taken that the right side of the case of conscience be turned toward him; and the errour truly represented to him, by which he was abused; as the injustice of his contracts, his oppressive bargains, his rapine and violence; and if hee hath perswaded himself to think well of a scandalous action, let him be instructed and advertised of his folly and his danger.

7. And this advice concerns the Minister of religion to follow without partiality or fear, or interest: in much simplicity and prudence, and hearty sincerity; having no other consideration, but that the interest of the mans soul be preserved, and no caution used, but that the matter be represented with just circumstances, and civilities fitted to the person with prefaces of honour and regard; but so that nothing of the duty be diminished by it, that the introduction do not spoil the sermon, and both together ruine *two souls* [of *the speaker* and *the hearer.*] For it may soon be considered; if the sick man be a poor or an indifferent person in secular account, yet his soul is equally dear to God, and was redeemed with the same highest price, & therefore to be highly regarded: and there is no temptation,

but

but that the ſpirituall man may ſpeak freely without the allayes of intereſt, or fear, or miſtaken civilities; but if the ſick man be a Prince, or a perſon of eminence or wealth, let it be remembred it is an ill expreſſion of reverence to his authority; or of regard to his perſon, to let him periſh for the want of an honeſt, and juſt, and a free homily.

Let the ſick man in the ſcrutiny of his conſcience and confeſſion of his ſins, be carefully reminded to conſider thoſe ſins which are onely condemned *in the court of conſcience*, and no where elſe. For there are certain ſecrecies and retirements, places of darkneſſe, and artificial veils, with which the Devil uſes to hide our ſins from us, and to incorporate them into our affections by a conſtant uninterrupted practiſe, before they be prejudiced or diſcovered. 1. There are many ſinnes 1. which have reputation and are accounted honour, *as fighting a duel, anſwering a blow with a blow, carrying armies into a neighbour countrey, robbing with a navy, violently ſeizing upon a kingdom.* 2. Others are permitted by law; as 2. *Uſury* in all countreys; and becauſe every exceſſe of it is a certain ſin, the permiſſion of ſo ſuſpected a matter makes it ready for us, and inſtructs the temptation. 3. Some things 3. are not forbidden by lawes, as *lying* in ordinary diſcourſe, *jeering, ſcoffing, intemperate eating, ingratitude, ſelling too dear, circumventing another in contracts, importunate intreaties*, and *temptation of perſons to many inſtances of ſin. pride*, 4. and *ambition.* 4. Some others do not reckon the ſin againſt God, if the lawes have ſeized upon the perſon; and many that are impriſoned for debt, think themſelves diſobliged from

from payment; and when they pay the penalty, think they owe nothing for the scandal and disobedience. 5. Some sins are thought not considerable, but go under the title of sins of infirmity, or inseparable accidents of mortality; such as *idle thoughts*, *foolish talking*, *looser revellings*, *impatience*, *anger*, and all the events of evill company. 6. Lastly, many things are thought to be no sins; such as mispending of their time, whole dayes or moneths of useless and impertinent imployment, long gaming, winning mens money in greater portions, censuring mens actions, curiosity, æquivocating in the prices and secrets of buying and selling, rudeness, speaking truths enviously, doing good to evill purposes, and the like: Under the dark shadow of these unhappy, and fruitless Yew-trees, the enemy of mankind makes very many to lie hid from themselves, sewing before their nakedness the fig-leaves of popular and *idol reputation*, and *impunity*, *publike permission*, *a temporal penalty*, *infirmity*, *prejudice*, and *direct errour in judgement* and *ignorance*. Now in all these cases the Ministers are to be inquisitive and observant, lest the fallacy prevail upon the penitent to evil purposes of death or diminution of his good; and that those things which in his life passed without observation, may now be brought forth and *passe under sawes and harrowes*, that is, the severity and censure of sorrow and condemnation. 5. 6.

9. To which I adde for the likeness of the thing, that the *matter of omission* be considered; for in them lies the bigger half of our failings; and yet in many instances they are undiscerned, because they very often *sit down*

by

by the conſcience, but *never upon it*; and they are uſually looked upon as poor men do upon their not having coach and horſes, or as that knowledge is miſſed by *boyes*, and *hindes* which they never had; it will be hard to make them underſtand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preſſing the conſcience with omiſſions, I do not mean, receſſions or diſtances, from ſtates of eminency or perfections; for although they may be uſed by the Miniſters as an inſtrument of humility, and a chaſtiſer of too big a confidence, yet that which is to be confeſſed and repented of, is omiſſion of duty in direct inſtances and matters of commandement, or collaterall, and perſonall obligations, and is eſpecially to be conſidered by Kings and Prelates, by Governours and rich perſons, by Guides of ſouls, and Preſidents of learning in publik charge; and by all others in their proportions.

10. The miniſters of religion muſt take care that the ſick mans confeſſion be as minute and particular as it can: and that as few ſins as may be be entruſted to the generall prayer of pardon for all ſins: for by being particular and enumerative of the variety of evils which have diſordered his life, his repentance is diſpoſed to be more pungent and afflictive, and therefore more ſalutary and medicinall; it hath in it more ſincerity, and makes a better judgement of the finall condition of the man; and from thence it is certain, the hopes of the ſick can can bee more confident and reaſonable.

11. The ſpirituall man that aſſiſts at the repentance

repentance of the sick must not be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravation of the sorrow; Such as *frequency*, *long abode*, and *earnest choice* in acting them, *violent desires*, *great expense*, *scandall* of others, *dishonour to the religion*, *dayes of devotion* and *religious solemnities*, *holy places*, and *the degrees of boldnesse* and *impudence*, *perfect resolution*, and *the habit*. If the sick person be reminded or inquired into concerning these, it may prove a good instrument to increase his contrition, and perfect his penitentiall sorrows, and facilitate his absolution, and the means of his amendment. But the other circumstances, as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the injured man or woman, the quality or accidentall condition; these and all the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniencies.

11. The Minister in this duty of repentance must be diligent to observe concerning the person that repents, that he be not imposed upon by some one excellent thing that was remarkable in the sick mans former life. For there are some *people of one good thing*. Some are charitable to the poor out of kind-heartedness, and the same good-nature makes them easie and compliant with drinking persons, and they die with drink, but cannot live with charity: and their alms it may be shall deck their monument, or give them the reward of loving persons, and the poor mans thanks for alms, and procure many temporall

Nunc si depositum non inficiatur amicus si reddat veterem cum tota ærugine follem, Prodigiosa fides & Thuscis digna libellis. *Juven. sat.* 13.

blessings, but it is very sad that the reward should bee all spent in this world: some are rarely just persons, and punctuall observers of their word with men, but break their promises with God, and make no scruple of that. In these and all the like cases, the spirituall man must bee carefull to remark, that *good proceeds from an intire and integrall cause, and evil from every part*: That one sickness can make a man die; but he cannot live and bee called a sound man, without an intire health; and therfore if any confidence arises upon that stock, so as that it hinder the strictness of the repentance, it must be allayed with the representment of this sad truth; *That he who reserves one evil in his choice, hath chosen an evil portion*, and *colliquintida and death is in the pot*: and hee that worships the God of Israel with a frequent sacrifice, and yet upon the anniversary, will *bow in the house of Venus*, and loves to see the follies and the nakedness of *Rimmon*, may eat part of the flesh of the sacrifice, and fill his belly, but shall not bee refreshed by the holy cloud arising from the altar, or the dew of heaven descending upon the mysteries.

12. And yet the Minister is to estimate, that one (or more good things) is to bee an ingredient into his *judgement*, *concerning the state of his soul*, and the capacities of his restitution, and admission to the peace of the Church; and according as the excellencie and usefulness of the grace hath been, and according to the degrees and the reasons of its prosecution, so abatements are to be made in the injunctions and impositions upon the penitent. For every vertue is one degree of approach to God; and though in respect of the accepta-

acceptation, it is equally none at all, that is, it is as certain a death if a man dies with one mortall wound, as if he had twenty, yet in such persons who have some one or more excellencies, though not an intire piety, there is naturally a neerer approach to the estate of grace, then in persons who have done evils, and are eminent for nothing that is good. But in making judgement of such persons, it is to be inquired into and noted accordingly, why the sick person was so eminent in that one good thing; whether *by choice* and apprehension of his duty, or whether it was a vertue from which *his state of life ministred nothing to dehort or discourage him*, or whether it was onely *a consequent of his naturall temper and constitution.* If *the first*, then it supposes him in the neighborhood of the state of grace, and that in other things hee was strongly tempted. *The second* is a felicity of his education, and an effect of providence. *The third* is a felicity of his nature, and a gift of God in order to spirituall purposes. But yet of every one of these, advantage is to be made. If the conscience of his duty was the principle, then hee is ready formed to entertain all other graces upon the same reason, and his repentance must be made more sharp and penall; because he is convinced to have done against his conscience in all the other parts of his life; but the judgement concerning his finall state ought to be more gentle, because it was a huge temptation that hindred the man and abused his infirmity: but if either *his calling* or *his nature* were the parents of the grace, hee is in the state of *a morall man* (in the just and proper meaning of the word) and to bee

handled accordingly: that vertue disposed him rarely well to many other good things, but was no part of the grace of sanctification; and therefore the mans repentance is to begin anew, for all that; and is to be finished in the returns of health, if God grants it, but if he denies it, it is much, very much the worse for all that sweet natur'd vertue.

13. When the confession is made, the spirituall man is to execute the office of a *Restorer* and a *Judge*, in the following particulars and manner.

SECT. III.

Of the ministring to the restitution and pardon, or reconciliation of the sick person, by administring the Holy Sacrament.

Gal. 6. 1. *IF any man be overtaken in a fault, ye which are spirituall restore such an one in the spirit of meekness.* That is the *Commission:* and

Jam. 5. 15. *Let the Elders of the Church pray over the sick man, and if hee have committed sins, they shall bee forgiven him,* that is the *effect* of his power and his ministery. But concerning this, some few things are to be considered.

1. 1. It is the office of the Presbyters and Ministers of religion to declare publike criminals and scandalous persons to be such, that when the leprosie is declared, the flock may avoid the infection and then the man is excommunicate; when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his society, and *not to bid him God speed,* not to eat and celebrate *Synaxes* and *Church-meetings* with

with such who are declared criminall and dangerous: and therefore *excommunication* is in a very great part, the act of the Congregation and communities of the faithfull, and S. *Paul* said to the Church of the Corinthians, that *they had inflicted the evil* upon the incestuous person; that is, by excommunicating him: all the acts of which, are, as they are subjected in the people; acts of *caution* and *liberty*, but no more acts of direct, proper *power* or *jurisdiction*, then it was when the scholers of *Simon Magus* left his chair and went to hear *S. Peter*. But as they are actions of the Rulers of the Church, so they are *declarative*, *ministeriall* and *effective too by morall causality*, that is, by *perswasion*, and *discourse*, by *argument*, and *prayer*, by *homily*, and *materiall representment*, by reasonableness of *order*, and the *superinduced necessities* of men; though not by any reall change of state, *as to the person*, nor by diminution of his right, or violence to his condition. 1 Cor 5. 3, 12, 13. 2 Cor. 2 6.

2. He that *baptizes*, and he that *ministers the Holy Sacrament*, and hee that *prayes*, does holy offices of great advantage, but in these also, just as in the former hee exercises no jurisdiction or preheminence after the manner of secular authority; and the same is also true if he should deny them. He that refuseth to baptize an indisposed person, hath by the consent of all men no power or jurisdiction over the unbaptized man; and hee that for the like reason refuseth to give him the Communion, preserves the sacredness of the 2.

Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: Neque enim in suo sed in nomine Patris, Filij, & Spiritus Sancti peccata dimittuntur: Isti rogant, divinitas donat.

S. Ambr. de spir. S. l. 3. c. 10.

mysteries, and does charity to the undispoſed man, to deny that to him which will do him miſchief; and this is an act of ſeparation, juſt as it is for a friend or Phyſitian to deny water to an Hydropic perſon, or Italian wines to a hectic feaver, or as if *Cato* ſhould deny to ſalute *Bibulus*, or the *Cenſor* of manners to do countenance to a wanton and vitious perſon: and though this thing was expreſſed by words of power, ſuch as *ſeparation*, *abſtention*, *excommunication*, *depoſition*, yet theſe words wee underſtand by the thing it ſelf, which was notorious and evident, to bee matter of prudence, ſecurity, and a free, unconſtrained diſcipline; and they paſſed into power by conſent and voluntary ſubmiſſion; having the ſame effect of conſtraint, fear, and authority, which wee ſee in ſecular juriſdiction, not becauſe *eccleſiaſticall diſcipline* hath a naturall proper coercion as *lay-Tribunals* have, but becauſe men have ſubmitted to it, and *are bound to do ſo* upon the intereſt of two or three *Chriſtian graces*.

3. In purſuance of this caution and proviſion, the Church ſuperinduced *times* and *manners of abſtention*, and expreſſions of ſorow, and canonicall puniſhments which they tyed the delinquent people to ſuffer before they would admit them to the holy Table of the Lord. For the criminall having obliged himſelf by his ſin, and the Church having declared it when ſhe could take notice of it, hee is bound to repent, to make him capable of pardon with God, and to prove that he is penitent, hee is to do ſuch actions, which the Church in the vertue and purſuance of repentance ſhall accept as a teſtimony of it, ſufficient to inform her; for as ſhee could not

binde

binde at all (in this ſence) till the crime was publike, though the man had bound himſelf in ſecret: ſo neither can ſhee ſet him free till the repentance be as publike as the ſin; or ſo as ſhee can note it and approve it: Though the man be free as to God by his internall act, yet as the publication of the ſin was accidental to it, and the Church cenſure conſequent to it, ſo is the publication of repentance and conſequent abſolution extrinſecall to the pardon, but accidentally and in the preſent circumſtances neceſſary. This was the ſame that the Jews did, (though in other inſtances and expreſſions) and do to this day to their prevaricating people; and the Eſſenes in their aſſemblies; and private Colleges of ſcholars, and publike Univerſities. For all theſe being aſſemblies of voluntary perſons, and ſuch as ſeek for advantage, are bound to make an artificiall authority in their ſuperiours, and ſo to ſecure order, and government by their own obedience and voluntary ſubordination, which is not eſſentiall and of proper juriſdiction in the ſuperiour; and the band of it is not any coërcitive power, but the denying to communicate ſuch benefits which they ſeek in that communion and fellowſhip.

4. Theſe I ſay, were introduced *in the ſpeciall manners and inſtances* by poſitive authority, and have not a divine authority *commanding them*; but there is a divine power that verifies them, and makes theſe ſeparations effectuall and formidable; for becauſe they are *declarative* and *miniſteriall* in the ſpirituall man, and ſuppoſe a delinquencie and demerit in the other, and a ſin againſt God, our bleſſed Saviour hath declared, that what *they binde in earth*

shall be bound in heaven, that is in plain signification; The same sins and sinners which the Clergie condemns in the face of their assemblies, the same is condemned in heaven before the face of God; and for the same reason too. Gods Law hath sentenced it, and these are the preachers and publishers of his law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent *here* and *there*; *whatsoever they binde here shall be bound there*, that is, the sentence of God at *the day of judgement* shall sentence the same men whom the Church does rightly sentence here; it is spoken in the future [*it shall be bound in heaven*] not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of judgement; the day of the great sentence: therefore it is set down in the time to come, and sayes this only; The Clergie are tied by the word and lawes of God to condemn such sins and sinners; and that you may not think it ineffective, because after such sentence the man lives and growes rich, or remains in health and power, therefore be sure it shall be verified in the day of judgement. This is hugely agreeable with the words of our Lord, and certain in reason; for that the minister does nothing to the finall alteration of the state of the mans soul by way of sentence

Summum futuri judicii praejudicium est, si quis ita deliquerit ut a communicatione orationis & conventus & omnis sancti commercii relegetur.

Tertul. Apol. c. 39.

Atque hoc idem innuitur per summam Apostoli censuram, in reos maximi criminis, sit ἀνάθεμα μαραναθα, id est, excommunicatus majori excommunicatione: Dominus veniet: scil. ad judicandum eum ad quod judicium haec censura Ecclesiae est relativa & in ordine. Tum demum poenas dabit; ad quas nisi resipiscat, hic consignatur.

sentence is demonstratively certain, because he cannot binde a man, but such as hath bound himself, and who is bound in heaven by his sin before his sentence in the Church: as also because the binding of the Church is meerly accidentall, and upon publication only; and when the man repents hee is absolved before God, before the sentence of the Church, upon his contrition and dereliction onely; and if he were not, the Church could not absolve him: The consequent of which evident truth is this, that whatsoever impositions the Church officers impose upon the criminall, they are to avoid scandal, to testifie repentance, and to exercise it, to instruct the people, to make them fear, to represent the act of God, and the secret and the true state of the sinner; and although they are not essentially necessary to our pardon, yet *they are become necessary when the Church hath seized upon the sinner by publike notice of the crime*; necessary (I say) for the *removing the scandal*, and *giving testimony of our contrition*, and *for the receiving all that comfort which he needs*, and can derive from the promises of pardon, as they are published by him that is commanded to preach them to all them that repent: and therefore although it cannot be necessary as to the obtaining pardon, that the Priest should *in private* absolve a sick man fron *his private sins*, and there is *no loosing* where there was *no precedent binding*, and he that was only bound before God, can before him onely bee loosed, yet as to confess sins to any Christian in private may have many good ends, and to confesse them to a Clergie-man may have many more; so to hear Gods sentence at the mouth of the Ministers, *pardon* pronounced by Gods Embassadour, is of huge comfort to them, that

cannot otherwise be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the dayes of our fear and danger, of our infirmities and sorrow.

5. The execution of this ministery, being an act of prudence and charity, and therefore relative to changing circumstances, it hath been and in many cases *may*, and in some *must* be rescinded and altered; the time of separation may be lengthned and shortned, the condition made lighter or heavier, and for the same offence the Clergy man is deposed, but yet admitted to the Communion, for which one of the people who hath no office to lose, is denyed the benefit of communicating; and this sometimes when hee might lawfully receive it; and a private man is *separate* when a multitude or a Prince is not, cannot, ought not; and at last, when the case of sickness and danger of death did occur, they admitted all men that desired it; sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of Apostacie, in which the Councel of *Arls* denyed absolution, unless they received and gave publike satisfaction by acts of repentance; and some other Councels denied at any time to do it to such persons) according as seemed fitting to the present necessities of the Church: all which particulars declare it to bee no part of a Divine commandment, that any man should be denied to receive the Communion if hee desires it, and if hee bee in any probable capacity of receiving it.

Arelat. 1. 3.

6. Since the separation was an act of liberty and a direct negative, it follows that the restitution was a meere doing that which they refused formerly, and to give the holy Com-

Vide 2 Cor 2. 10. & S. Cyprian. ep. 73.

Communion was the formality of absolution, and all the instrument and the whole matter of reconcilement, *the taking off the punishment is the pardoning of the sin*; for this without the other is but a word; and if this be done, I care not whether any thing be said or no. *Vinum Dominicum ministratoris gratia est*: is also true in this sence: to give the chalice and cup is the grace and indulgence of the Minister; and when that is done, the man hath obtained the peace of the Church; and to do that is all the absolution the Church can give; and they were vain disputes which were commenced some few ages since, concerning *the forms of absolution*, whether they were *indicative* or *optative*, by way of *declaration*, or by way of *sentence*; for at first they had no forms at all: but they said a prayer, and after the manner of the Jewes laid hands upon the penitent, when they prayed over him, and so admitted him to the holy Communion; for since the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices* and *ministeries* respectively, neither could they have any absolution, but to admit them thither from whence formerly they were forbidden; whatsoever ceremony or forms did signifie, this was superinduced and arbitrary, alterable and accidental, it had variety, but no necessity.

7. The practise consequent to this is, that if the penitent be bound by the positive censures of the Church, he is to be reconciled upon those conditions which the laws of the Church tye him to, in case he can perform them; if he cannot, hee can no longer be prejudiced by the censure of the

Caus. 26 Q. 6 & q. 7.

Church, which had no relation but to the people, with whom the dying man is no longer to converse; for whatsoever relates to God, is to be transacted in spirituall wayes, by contrition, and internall graces; and the mercy of the Church is such, as to give him her peace and her blessing upon his undertaking to obey her injunction, if he shall be able; which injunctions if they be declared by publike sentence, the Minister hath nothing to do in the affairs but to remind him of his obligation, and reconcile him, that is, give him the Holy Sacrament.

8. If the penitent be not bound by publike sentence, the Minister is to make his repentance as great, and his heart as contrite as he can; to dispose him by the repetition of acts of grace in the way of prayer, and in reall and exteriour instances where he can, and then to give him the Holy Communion in all the same cases, in which he ought not to have denied it to him in his health, that is, even in the beginnings of such a repentance, which by humane signes hee beleeves to be reall and holy; and after this, the event must be left to God. The reason of the rule depends upon this; Because there is no Divine commandement directly forbidding the Rulers of the Church to give the Communion to any Christian that desires it, and professes repentance of his sins. And all Church discipline in every instance, and to every single person was imposed upon him by men, who did it according to the necessities of this state and constitution of our affairs below; but wee who are but Ministers and delegates of pardon and condemnation,

nation, must resigne and give up our judgement when the man is no more to be judged by the sentences of man, and by the proportions of this world, but of the other; to which if our reconciliation does advantage, we ought in charity to send him forth with all the advantages he can receive; for he will need them all: and therefore the Nicene Councel commands, that no man be deprived of this *necessary passport* in the article of his death, and calls this *the ancient and canonicall law of the Church*: and to minister it, onely supposes the man in the communion of the Church, not alwayes in the state, but ever in the possibilities of sanctification. They who in the article and danger of death were admitted to the communion, and tied to penance if they recovered (which was ever the custome of the ancient Church, unless in very few cases) were but in the threshold of repentance, in the commencement and first introductions to a devout life: and indeed then it is a fit ministery, that it be given in all the periods of time in which the pardon of sins is working, since it is the Sacrament of that great mystery, and the exhibition of that blood *which is shed for the remission of sins.*

Can. 13. vide etiam Conc. Ancyr. c. 6. Aurel. 2. c. 12.

O sacrum convivium in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia & futuræ gloriæ nobis pignus datur.

9 The Minister of religion ought not to give the Communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or professe repentance of all sins whatsoever, if he be required to do it. The reason

Ita vide ut prosit illis agnosci quos ad pœnam ipse Deus deduxit: quod ad me attinet non sum crudelis, sed vereor ne quod remisero patiar.

Tryphæna dixit apud Petronium.

reason is, because it is a certain death to him, and an increase of his misery, if hee shall so prophane the body and blood of Christ, as to take it into so unholy a breast, where Sathan reignes, and sin is principall, and the Spirit is extinguished; and Christ loves not to enter, because he is not suffered to inhabite. But when he professes repentance, and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly; and the Minister is only the Judge of outward act, and by that only he is to take information concerning the inward. But whether he be so or no, or if he be, whether that be timely, and effectuall and sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at doomsday. The spirituall man is to do his ministery by the rules of Christ, and as the customs of the Church appoint him; and after the manner of men; the event is in the hands of God, and is to be expected not directly and wholly according to his ministery; but to the former life, or the timely * *internal repentance* and amendment; of which I have already given accounts. These ministeries are acts of order and great assistances, but the sum of affairs does not relie upon them. And if any man puts his whole repentance upon this

Sæviquoque & implacabiles Domini crudelitatem suam impediunt si quando penitentia fugitivos reduxit, dedititijs hostibus parcimus

* Quæcunque ergo de pœnitentia jubendo dicta sunt, non ad exteriorem sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit.

‖ Gratiam. de pœnit. d. 1. Quis aliquando.

this time, or all his hopes upon these ministeries, he will find them and himself to fail.

10. It is the Ministers office to invite sick and dying persons to the Holy Sacrament; such whose lives were fair, and laudable, and yet their sickness sad and violent, making them list-less and of slow desires, and slower apprehensions; that such persons who are in the state of grace, may lose no accidentall advantages of spirituall improvement, but may receive into their dying bodies the symbols and great consignations of the resurrection, and into their souls the pledges of immortality; and may appear before God their Father in the union, and with the impresses and likeness of their elder Brother. But if the persons be of ill report, and have lived wickedly, they are not to be invited, because their case is hugely suspicious, though they then repent and call for mercy; but if they demand it, they are not to be denied; onely let the Minister in generall represent the evil consequents of an unworthy participation; and if the penitent will judge himself unworthy, let him stand candidate for pardon at the hands of God, and stand or fall by that unerring and mercifull sentence; to which his severity of condemning himself before men, will make the easier and more hopefull addresse. And the strictest among the Christans, who denied to reconcile lapsed persons after baptisme, yet acknowledged that there were hopes reserved in the court of heaven for them, though not here; since we who are easily deceived by the pretences of a reall return, are tied to dispence Gods graces as he hath given us commission, *with fear and trembling*, and without 1 Cor. 2. 3.

too

too forward confidences, and God hath mercies which we know not of, and therefore because we know them not, such persons were referred to Gods Tribunal, where he would finde them, if they were to be had at all.

11. When the holy Sacrament is to be administred, let the exhortation be made proper to the mystery; but fitted to the man; that is, that it be used for the advantages of faith, or love, or contrition; let all the circumstances and parts of the Divine love be represented; all the mysterious advantages of the blessed Sacrament be declared, * That it is the bread which came from heaven, * That it is the representation of Christs death to all the purposes and capacities of faith, * and the real exhibition of Christs body and blood to all the purposes of the Spirit, * That it is the earnest of the resurrection, * and the seed of a glorious immortality, * That as by our cognation to the body of the *first Adam* we took in death, so by our union with the body of the *second Adam*, we shall have the inheritance of life; for *as by Adam came death, so by Christ cometh the resurrection of the dead*, * That if we being worthy Communicants of these sacred pledges be presented to God with Christ within us, our being accepted of God is certain even for the sake of his well beloved that dwells within us, * That this is the Sacrament of the body which was broken for our sinnes, of that blood which purifies our souls, by which *we are presented to God pure and holy, in the beloved*, * That now we may ascertain

1 Cor. 15. 22.

tain our hopes and make our faith confident, for *he that hath given us his Son, how should not he with him give us all things else?* Upon these or the like considerations, the sick man may be assisted in his addresse, and his faith strengthened, and his hope confirmed, and his charity be enlarged. Rom. 8. 32.

12. The manner of the sick mans reception of the holy Sacrament hath in it nothing differing from the ordinary solemnities of the Sacrament, save onely that abatement is to be made of such accidentall circumstances, as by the lawes or customes of the Church healthfull persons are obliged to; such as fasting, kneeling, &c. though I remember that it was noted for great devotion in the Legate that died at Trent, that hee caused himself to be sustained upon his knees, when hee received the *viaticum* or the holy Sacrament before his death, and it was greater in *Huniades* that he caused himself to be carried to the Church, that there he might receive *his Lord*, in his *Lords house*; and it was recorded for honour, that *William* the pious Arch-Bishop of *Bourges*, a small time before his last agony, sprang out of his bed at the presence of the holy Sacrament, and upon his knees and his face recommended his soul to his Saviour. But in these things no man is to be prejudiced or censured. Vide rule of holy living Chap. 4. Sect. 10. & Hist. of the life of Jesus, Part. 3. Disc. 18.

13. Let not the holy Sacrament be administred to dying persons, when they have no use of reason to make that duty acceptable, & the mysteries effective to the purposes of the soul. For the Sacraments and ceremonies of the gospel operate not without the concurrent actions and moral influences of the suscipient.

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To infuse the chalice in to the cold lips of the Clinick may disturb his agony, but cannot relieve the soul, which onely receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister, in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any wayes senseless and uncapable of humane and reasonable acts, are to be assisted onely by prayers; for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of Ministring to the sick person by the Spiritual man, as he is the Physitian of souls.

1. IN all cases of receiving confessions of sick men, and the assisting to the advancement of repentance, the Minister is to apportion to every kind of sin such spiritual remedies which are apt to mortifie and cure the sin, such as abstinence from their occasions, & opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes: and although in great and dangerous sicknesses they are **not directly** to be imposed, unless they are direct matters of duty

duty, yet where they are medicinal they are to be insinuated, and in general signification remarked to him, and undertaken accordingly: concerning which when he returns to health he is to receive particular advices: and this advice was inserted into the penitential of England in the time of *Theodore* Arch-Bishop of Canterbury, and afterward adopted into the Canon of all the Western Churches. Caus. 26. q. 7. ab infirmis.

2. The proper temptations of sick men for which a remedie is not yet provided: are *unreasonable fears*, and *unreasonable confidences*, which the Minister is to cure by the following considerations.

Considerations against unreasonable fears of not having our sins pardoned.

Many good men, especially such who have tender consciences, impatient of the least sin, to which they are arrived by a long grace and a continual observation of their actions, and the parts of a lasting repentance, many times overact their tenderness, and turn their caution into scruple, and care of their duty into inquiries after the event, and askings after the counsels of God, and the sentences of doomsday.

He that asks of the standers by, or of the Minister, whether they think he shall be saved or damned, is to be answered with the words of pity and reproof. Seek not after new light for the searching into the privatest records of God; look as much as you list into the pages of revelation; for they concern your duty; but

but the event is regiſtred in heaven, and we can expect no other certain notices of it, but that it ſhall be given to them for whom it is prepared by the Father of mercies; we have light enough to tell our duty; and *if we do that* we need not fear what the iſſue will be; and *if we do not*, let us never look for more light, or inquire after Gods pleaſure concerning our ſouls, ſince we ſo little ſerve his ends in thoſe things where he hath given us light. But yet this I adde, that as pardon of ſins in the old Teſtament was nothing but removing the puniſhment which then was temporal, and therefore many times they could tell if their ſins were pardoned, and concerning pardon of ſins they then had no fears of conſcience, but while the puniſhment was on them, for ſo long indeed it was unpardoned, and how long it would ſo remain it was matter of fear, and of preſent ſorrow: Beſides this, in the Goſpel, pardon of ſins is another thing. *Pardon of ſins is a ſanctification: Chriſt came to take away our ſin by turning every one of us from our iniquities.* And there is not in the nature of the thing any expectation of pardon, or ſigne or ſignification of it, but ſo far as the thing it ſelf diſcovers it ſelf; As we hate ſin and grow in grace, and arrive at the ſtate of holineſſe, which is alſo a ſtate of repentance and imperfection; but yet of ſincerity of heart and diligent endeavour, in the ſame degree we are to judge concerning the forgiveneſs of ſins; for indeed that is the *Evangelical forgiveneſſe*, and it ſignifies our pardon, becauſe it effects it, or rather it is in the nature of the thing; ſo that we are to enquire into no hidden records: forgiveneſſe of ſins is not a ſecret ſentence, a word or a record

Matth. 9. 6.

Acts 3. 26.

cord: but it is a state of change and effected upon us; and upon our selves we are to look for it, to read it, and understand it. We are *onely to be curious of our duty*, and confident of the Article of remission of sins, and the conclusion of these premises will be, that we shall be full of hopes of a prosperous resurrection: and our fear and trembling are no instances of our calamity, but parts of duty; we shall sure enough be wasted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions, if we sail in a right chanel, and steere by a perfect compasse, and look up to God, and call for his help, and do our own endeavour. There are very many reasons why men ought not to despair: and there are not very many men that ever go beyond a hope, till they passe into possession; if our fears have any mixture of hope, that is enough to enable and to excite our duty, and if we have a strong hope, when we cast about, we shall finde reason enough to have many fears: *let not this fear weaken our* * *hands*, and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we must abide, if we have committed sins after baptisme: and those confidences which some men glory in, are not reall supports or good foundations. The fearing man is the safest, and if he fears on his death-bed, it is but what happens to most considering men, & what was to be looked for all

Est modus gloriandi in conscientia ut noveris fidem tuam esse sinceram, spem tuam esse certam.
August. Psal. 149.

* Una est nobilitas, argumentumq; coloris
Ingenui, timidas non habuisse manus.

all his life time, he talked of the terrours of death, and death is the king of terrours: and therefore it is no strange thing if then he be hugely afraid: if he be not, it is either a great felicity or a great presumption: but if he wants some degree of comfort or a greater degree of hope, let him be refreshed by considering.

1 Tim. 1.15. Ezek. 33. 11. Luk. 15. 7. 1 Joh. 2, 1. 1 Cor. 5. 20.

1. *That Christ came into the world to save sinners.* 2. That *God delights not in the confusion and death of sinners.* 3. That *in heaven there is great joy at the conversion of a sinner.* 4. That Christ is a perpetual *advocate* daily interceding with his Father for our pardon. 5. That God uses infinite arts, instruments and devices to reconcile us to himself. 6. That *he prayes us to be in charity with him*, and to be forgiven. 7. That he sends Angels to keep us from violence, and evil company, from temptations and surprizes; and his holy Spirit to guide us in holy wayes, and his servants to warn us and reminde us perpetually; and therefore since certainly he is so desirous to save us, as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy, it is not likely that he will condemn us without great provocations of his Majesty, and perseverance in them. 8. That the covenant of the Gospel is a covenant of grace, and of repentance, and being established with so many great solemnities and miracles from heaven, must signifie a huge favour, and a mighty change of things, and therefore that repentance which is the great condition of it is a grace that does not expire in little accents and minutes, but hath a great latitude of signification, and a large extension of parts, under the

the protection of *all which* perſons are ſafe, even when they fear exceedingly. 9. That there are great degrees and differences of glory in heaven; and therefore if we eſtimate our piety by proportions to the more eminent perſons and devouter people, wee are not to conclude we ſhall not enter into the *ſame ſtate of glory*, but that wee ſhall not go into *the ſame degrees*. (9) That although forgiveneſſe of ſins is conſigned to us in Baptiſme, and that this Baptiſme is but once, and cannot be repeated, yet forgiveneſſe of ſinnes is the grace of the Goſpel, which is perpetually remanent upon us, and ſecured unto us ſo long as wee have not renounced our Baptiſme; For then wee enter into the condition of repentance; and *repentance* is not an indiviſible grace, or a thing performed at once; but is working all our lives, and therefore ſo is our pardon, which ebbes and flowes according as we diſcompoſe or renew the decency of our Baptiſmall promiſes; and therefore it ought to bee certain, that no man deſpair of pardon, but hee that hath voluntarily renounced his Baptiſme, or willingly eſtranged himſelf from that covenant: He that ſticks to it, and ſtill profeſſes the religion, and approves the faith, and endeavours to obey and to do his duty, this man hath all the veracity of GOD to aſſure him, and give him confidence that hee is not in an impoſſible ſtate of ſalvation, unleſſe God cuts him off before hee can work, or that he begins to work when he can no longer chooſe. 10. And then let him conſider: the more hee fears, the more hee hates his ſinne, that is the cauſe of it, and the leſſe hee can be tempted to it, and the more deſirous hee is of heaven,

and

and therefore such fears are good instruments of grace, and good signes of a future pardon. 11. That God in the old Law, although hee made a Covenant of perfect obedience, and did not promise pardon at all after great sins, yet he did give pardon, and declared it so to them for their own, and for our sakes too: So he did to *David*, to *Manasses*, to the whole Nation of the Israelites ten times in the wilderness, even after their Apostacies, and Idolatries; and in the Prophets, the mercies of God and his remissions of sins were largely preached; though in the Law GOD put on the robes of an angry Judge, and a severe Lord: but therefore in the Gospel, where he hath established the whole summe of affairs upon *faith* and *repentance*; if God should not pardon great sinners that repent after baptisme, with a free dispensation, the Gospel were far harder then the intolerable Covenant of the Law. 12. That if a Proselyte went into the Jewish communion and were circumcised and baptized, hee entred into all the hopes of good things which God had promised, or would give to his people, and yet that was but *the Covenant of works*. If then the Gentile Proselytes by their circumcision, and legall baptisme, were admitted to a state of pardon to last so long as they were in the Covenant, even after their admission; for sins committed against *Moses* law which they then undertook to observe exactly. In the Gospel which is the Covenant of Faith, it must needs bee certain, that there is a great grace given, and an easier condition entred into, then was that of the Jewish Law; and that is nothing else, but that abatement is made for our infir-

Ezek. 18.
Joel 2.

mities,

mities, and our ſingle evils, and our timely repented and forſaken habits of ſinne, and our violent paſſions, when they are conteſted withall, and fought with, and under diſcipline, and in the beginnings and progreſſes of mortification. 13. That God hath erected in his Church a whole order of men, the main part and dignity of whoſe work it is to *remit and retain ſins* by a perpetuall and daily miniſtery; and this they do, not onely in baptiſme, but in all their offices to bee adminiſtred afterwards: in the Holy Sacrament of the Euchariſt which exhibits the Symbols of that Blood *which was ſhed for pardon of our ſins*, and therefore by its continued miniſtery and repetition declares that *all that while* wee are within the ordinary powers and uſuall diſpenſations of pardon, even ſo long as wee are in any probable diſpoſitions to receive that Holy Sacrament. And the ſame effect is alſo ſignified and exhibited in the whole power of the Keyes, which if it extends to private ſins, ſins done in ſecret, it is certain it does alſo to publike; but this is a greater teſtimony of the certainty of the remiſſibility of our greateſt ſins; for publike ſins as they alwayes have a ſting and a ſuperadded formality of ſcandall and ill example, ſo they are moſt commonly the greateſt; ſuch as murder, ſacriledge, and others of unconcealed nature, and unprivate action; and if God for theſe worſt of evils hath appointed an office of eaſe and pardon, which is and may daily be adminiſtred, that will bee an uneaſie puſillanimity, and fond ſuſpition of Gods goodneſſe to fear, that our repentance ſhall be rejected, even although wee have not committed the greateſt, or the

most of evils. 14. And it was concerning baptized Christians that Saint *John* said, *If any man sin we have an Advocate with the Father, and he is the propitiation for our sins*; and concerning lapsed Christians S. *Paul* gave instruction, that *if any man be overtaken in a fault, ye which are spiritual restore such a man, in the spirit of meekness, considering lest ye also be tempted:* the Corinthian Christian committed incest, and was pardoned; and *Simon Magus* after he was baptized offered to commit his own sin of Simony, and yet Saint *Peter* bid him pray for pardon; and S. *James* tells, that *if the sick man sends for the elders of the Church, and they pray over him, and he confesse his sins, they shall be forgiven him.* 15. That onely one sin is declared to be irremissible, *the sin against the Holy Ghost, the sin unto death*, as S. *John* calls it, for which *we are not bound to pray*, for all others we are: and certain it is, no man commits a sin against the Holy Ghost, if he be afraid he hath, and desires that he had not; for such penitentiall passions are against the definition of that sin. 16. That all the Sermons in the Scripture written to Christians & Disciples of Jesus, exhorting men to repentance, to be afflicted, to mourn and to weep, to confession of sins, are sure testimonies of Gods purpose and desire to forgive us, even when we fall after baptisme; and if our fall after baptisme were irrecoverable, then *all preaching were in vain, and our faith were also vain*, and we could not with comfort rehearse the Creed, in which as soon as ever we professe Jesus to have died for our sins, we also are condemned by our own conscience of a sin that shall not be forgiven; and then all exhortations, and comforts,

ſorrs, and faſts, and diſciplines were uſeleſſe, and too late; if they were not given us before we can underſtand them; for moſt commonly as ſoon as we can we enter into the regions of ſin; For we commit *evil actions* before we underſtand, and together with our underſtanding they begin to be imputed. 17. That if it could be otherwiſe, infants were very ill provided for in the Church who were baptized, when they have no ſtain upon their brows, but the miſery they contracted from *Adam*; and they are left to be Angels for ever after, and live innocently in the midſt of their ignorances and weakneſſe, and temptations, and the heat and follies of youth; or elſe to periſh in an eternall ruine: we cannot think or ſpeak good things of God, if we entertain ſuch evil ſuſpicions of the mercies of the Father of our Lord Jeſus. 18. That *the long-ſufferance and patience of God* is indeed wonderfull; but therefore it leaves us in certainties of pardon, ſo long as there is poſſibilitie to return, if we reduce the power to act. 19. That God calls upon us to forgive our brother ſeventy times ſeven times, and yet all that is but like the forgiving a hundred pence for his ſake who forgives us ten thouſand talents; for ſo the Lord profeſſed that he had done to him that was his ſervant and his domeſtic. 20. That if we can forgive a hundred thouſand times, it is certain God will do ſo to us; Our Bleſſed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 21. That even in the caſe of very great ſins, and great judgements inflicted upon the ſinners, wiſe and good men and Preſidents of Religion have declared their

senſe to be, that God ſpent all his anger, and made it expire in that temporall miſery; and ſo it was ſuppoſed to have been done in the caſe of *Ananias*; but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that thoſe Chriſtians who had for their ſcandalous crimes deſerved to be given over to Sathan to be buffetted, yet had hopes to be ſaved in the day of the Lord. 22. That God glories in the titles of mercy and forgiveneſſe, and will not have his appellatives ſo finite and limited as to expire in one act, or in a ſeldome pardon. 23. That mans condition were deſperate and like that of the falling Angels, equally deſperat, but unequally oppreſſed, conſidering our infinite weakneſſes, and ignorances, (in reſpect of their excellent underſtanding and perfect choice) if he could be admitted to no repentance after his infant Baptiſme: and if he may be admitted to one, there is nothing in the Covenant of the Goſpel but he may alſo to a ſecond, and ſo for ever as long as he can repent, and return and live to God in a timely religion. 24. That every man is a ſinner: *In many things we offend all,* and *if we ſay we have no ſin we deceive our ſelves*; and therefore either all muſt periſh, or elſe there is mercy for all; and ſo there is, upon this very ſtock, becauſe *Chriſt died for ſinners, and God hath comprehended all under ſin that he might have mercy upon all.* 25. That if ever God ſends temporall puniſhments into the world with purpoſes of amendment, and if they be not all of them certain conſignations to hel; and unleſſe every man that breaks his leg, or in puniſhment loſes a child, or wife be certainly

James 3.2.
1 Joh. 1 8
Rom. 11.32.

tainly damned, it is certain that God in these cases is angry and loving, chastises the sin, to amend the person, and smites that he may cure, and judges that he may absolve. 26. That he that *will not quench the smoaking flax, nor break the bruised reed*, will not tie us to perfection, and the lawes and measures of heaven upon earth; and if in every period of our repentance he is pleased with our duty, and the *voyce of our heart*, and *the hand of our desires*, he hath told us plainly that he will not onely pardon all the sins of the dayes of our folly, but the returns and surprises of sins in the dayes of repentance, if we give no way, and allow no affection, and give no peace to any thing that is Gods enemy; *all the past sins*, and *al the seldom returning* and *ever repented evils* being put upon the accounts of the Crosse.

An exercise against despair in the day of our death.

TO which may be added this short exercise, to be used for the curing the temptation to direct despair, in case that the hope and faith of good men be assaulted in the day of their calamity.

I consider that the ground of my trouble is my sin; and if it were not for that I should not need to be troubled; but the help that all the world looks for, is such as supposes a man to be a sinner. * Indeed if from my self I were to derive my title to heaven, then my sins were a just argument of despair; but now that they bring me to Christ, that they drive me to an appeal to Gods mercies, and to take

sanctuary in the Crosse, they ought not, they cannot infer a just cause of despair. * I am sure it is a stranger thing that God should take upon him hands and feet, and those hands and feet should be nailed upon a crosse, then that a man should be partaker of the felicities of pardon, and life eternall; and it were stranger yet, that God should do so much for man, and that a man that desires it, that labours for it, that is in life and possibilities of working his salvation, should inevitably misse that end, for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the Divine mercy, in pardoning sinners? If it be thought a great matter that I am charged with originall sin: I confesse I feel the weight of it in loads of temporall infelicities, and proclivities to sin. But I fear not the guilt of it, since I am baptized; and it cannot do honour to the reputation of Gods mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandement, no prohibition: But (blessed be God) it is ordered in just measures that, that originall evil which I contracted *without my will*, should be taken away *without my knowledge*; and what I suffered before I had a being, was cleansed before I had an usefull understanding. But I am taught to beleeve Gods mercies to be *infinite*, not onely *in himself*, but *to us*; for mercy is *a relative terme*, and we are its *correspondent*; of all the creatures which God made, we onely in a proper sense are the subjects of mercy and remission; Angels have more of *Gods*

bounty

bounty then we have, but *not so much of his mercy*; and beasts have little rayes of his kindnesse, and effects of his wisdom and graciousnesse in petty donatives; but nothing of *mercy*; for they have no lawes, and therefore no sins, and need no mercy, nor are capable of any: Since therefore man alone is the correlative or proper object and vessell of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reason to hope that he will so forgive me that my sins shall not hinder me of heaven; or because it is a gift, I may also upon the stock of the same infinite mercy hope he will give heaven to me; and if I have it either upon the title of *giving*, or *forgiving*, it is alike to me, and will alike magnifie the glories of the Divine mercy. * And because *eternall life is the gift of God*, I have lesse reason to despair; for if my sins were fewer, and my disproportions towards such a glory were lesse, and my evenesse more, yet it is still a gift, and I could not receive it, but as a free, and a gracious donative; and so I may still; God can still give it me; and it is not an impossible expectation to wait and look for such a gift at the hands of *the God of mercy*; the best men deserve it not, and I who am the worst, may have it given me. * And I consider, that God hath set no measures of his mercy, but that we be within the Covenant, that is, repenting persons, endeavouring to serve him with an honest single heart; and that within this Covenant there is a very great latitude, and variety of persons, and degrees and capacities; and therefore that it cannot stand with the proportions of so infi-

Rom. 6. 23.

nite a mercy that obedience bee exacted to such a point (which he never expressed) unless it should be the least, and that to which all capacities though otherwise unequall are fitted, and sufficiently enabled.* But however I find that the Spirit of God taught the Writers of the New Testament to apply to us all in general, and to every single person in particular some gracious words which God in the Old Testament spake to one man upon a speciall occasion in a single and temporall instance: such are the words which God spake to *Joshuah, I will never fail thee nor forsake thee,* and upon the stock of that promise S. *Paul* forbids covetousnesse, and perswades contentednesse, because those words were spoken by God to *Joshuah* in another case. If the gracious words of God have so great extension of parts, and intension of kinde purposes, then how many comforts have wee upon the stock of all the excellent words which are spoken in the Prophets, and in the Psalms? and I will never more question whether they bee spoken concerning me, having such an authentic precedent so to expound the excellent words of God; all the treasures of God which are in the Psalms are my own riches, and the wealth of my hope; there will I look, and whatsoever I can need, that I will depend upon: for certainly if wee could understand it; that which is infinite (as God is) must needs be some such kind of thing; it must go whither it was never sent, and signifie what was not first intended, and it must warm with its light, and shine with its heat, and refresh when it strikes, and heal when it wounds, and ascertain where it makes afraid, and intend all when it

Hebr. 13.5.

it warns one, and mean a great deal in a small word; and as the Sun passing to its Southern Tropic looks with an open eye upon his sunburnt Æthiopians, but at the same time sends light from its posterns and collateral influences from the backside of his beams, and sees the corners of the East, when his face tends towards the West, because he is a round body of fire, and hath some little images and resemblances of the infinite; so is Gods mercy; when it looked upon *Moses* it relieved S. *Paul*, and it pardoned *David*, and gave hope to *Manasses*, and might have restored *Judas*, if he would have had hope and used himself accordingly. * But as to my own case, I have sinned grievously and frequently. But I have repented it, but I have begged pardon, I have confessed it and forsaken it, I cannot undo what was done, and I perish if God hath appointed no remedie; if there be no remission: but then my religion falls together with my hope; and Gods word fails as well as I: but I believe the article of *forgiveness of sins*; and if there be any such thing I may do well; for, I have, and do, and will do that which all good men call repentance, that is, I will be humbled before God, and mourn for my sin, and for ever ask forgiveness, and judge my self, and leave it with haste, and mortifie it with diligence, and watch against it carefully; and this I can do but in the manner of a man, I can but mourn for my sins, as I apprehend grief in other instances; but I will rather choose to suffer all evils then to do one deliberate act of sin; I know my sins are greater then my sorrow, and too many for my memory, & too insinuating to be prevented by all my care; but I know also

Vixi, peccavi pœnitui naturæ cessi.

that God knowes and pities my infirmities; and how far that will extend I know not, but that it will reach so far as to satisfie my needs, is the matter of my hope. * But this I am sure of, that I have in my great necessity prayed humbly and with great desire, and sometimes I have been heard in kinde, and sometimes have had a bigger mercie instead of it, and I have the *hope of prayers*, and *the hope of my confession*, and *the hope of my endeavour*, and *the hope of many promises* and *of Gods essentiall goodnesse*; and I am sure that God hath heard my prayers and verified his promises in temporall instances: for he ever gave me sufficient for my life, and although he promised such supplies and grounded the confidences of them upon our *first seeking the kingdom of heaven and its righteousnesse*, yet he hath verified it to me, who have not sought it as I ought: But therefore I hope he accepted my endeavour, or will give his great gifts and our great expectation even to the weakest endeavour, to the least, so it be a hearty piety. * And sometimes I have had some chearfull visitations of Gods Spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may passe; for that which was then a reall cause of comfort is so still, if I could discern it; and I shall discern it when the veil is taken from my eyes,* (& blessed be God) I can still remember that there are *temptations to despair*; and they could not be temptations if they were not apt to perswade; and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they

they were not confident of the reaſon, but that it were ſuch an argument as might be oppoſed or ſuſpected, then they could not deſpair; *deſpair aſſents as firmly and ſtrongly as faith it ſelf*; but becauſe it is a temptation, and deſpair is a horrid ſin, therefore it is certain thoſe perſons are unreaſonably abuſed, and they have no reaſon to deſpair, for all their confidence; and therefore although I have ſtrong reaſons to condemn my ſelf, yet I have more reaſon to condemn my deſpair, which therefore is unreaſonable, becauſe it is a ſin, and a diſhonour to God, and a ruine to my condition; and verifies it ſelf, if I do not look to it; for as the hypochondriac perſon that thought himſelf dead, made his dream true when he ſtarved himſelf, becauſe dead people eat not: ſo do deſpairing ſinners loſe Gods mercies by refuſing to uſe, and to believe them. * And I hope it is a diſeaſe of judgement, not an intolerable condition that I am falling to, becauſe I have been told ſo concerning others, who therefore have been afflicted, becauſe they ſee not their pardon ſealed after the manner of this world; and the affairs of the Spirit are tranſacted by immaterial notices, by propoſitions and ſpiritual diſcourſes, by promiſes which are to be verified hereafter; and here we muſt live in a cloud, in darkneſſe under a veil, in fear and uncertainties, and our very living by faith and hope, is a life of myſtery and ſecreſie, the onely part of the manner of that life in which we ſhall live in the ſtate of ſeparation; and when a diſtemper of body or an infirmity of minde happens in the inſtances of ſuch ſecret and reſerved affairs, we may eaſily miſtake the man-

ner of our notices for the uncertainty of the thing; and therefore it is but reaſon I ſhould ſtay, till the ſtate and manner of my abode be changed before I deſpair; there it can bee no ſin, nor error, here it may be both; and if it bee *that*, it is *alſo this*; and then a man may periſh for being miſerable, and be undone for being a fool. In concluſion, my hope is in God, and I will truſt him with the event, which I am ſure *will be juſt*, and I hope *full of mercy*. * However, now I will uſe all the ſpirituall arts of reaſon and religion to make mee more and more *to love God*, that if I miſcarry, *Charity alſo ſhall fail*, and ſomething that loves God ſhall periſh, and be damned; which if it be impoſſible then I may do well.

Theſe conſiderations may be uſefull to men *of little hearts* and *of great piety*; or if they bee perſons who have lived without infamy, or begun their repentance ſo late, that it is very imperfect, and yet ſo early that it was before the arreſt of death. But if the man bee a vitious perſon and hath perſevered in a vitious life till his death bed, theſe conſiderations are not proper. Let him enquire in the words of the firſt Diſciples after Pentecoſt: *Men and brethren what ſhall wee do to bee ſaved?* and if they can but entertain ſo much hope as to enable them to do ſo much of their duty as they can for the preſent, it is all that can bee provided for them; an inquiry in their caſe can have no other purpoſes of religion or prudence: and the Miniſter muſt bee infinitely carefull that hee do not go about to comfort vitious perſons with the comforts belonging to Gods elect, leſt hee proſtitute holy things, and make them common, and his ſermons deceitfull,

ceitful, and vices be incouraged in others, and the man himself finde that he was deceived, when he descends into his house of sorrow.

But because *very few* men are tempted with too great fears of failing, but *very many* are tempted by confidence and presumption; the Ministers of religion had need be instructed with spiritual armour, to resist this fiery part of the Devil, when it operates to evill purposes.

SECT. VI.

Considerations against Presumption.

I Have already enumerated many particulars to provoke a drowzy conscience to a scrutiny, and to a suspicion of himself, that by seeing cause to suspect his condition he might more freely accuse himself and attend to the necessities and duties of repentance; but if either before or in his repentance he grow too big in his spirit, so as either he does some little violence to the modesties of humility, or abate his care and zeal of his repentance, *the spiritual man* must allay his frowardnesse by representing to him. 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is soon dash'd and discountenanced, often running into an inconvenience and the evills of an imprudent conduct, being zealous, and forward, and therefore confident, but alwayes with the least reason, and the greatest danger; like children and young fellows

fellows whose confidence hath no other reason, but that they understand not their danger and their follies. 3. That *he that puts on his armour ought not to boast, as he that puts it off*; and the Apostle chides the Galatians, for *ending in the flesh after they had begun in the spirit*: 4. that a man cannot think too meanly of himself, but very easily he may think too high. 5 That a wise man will always in a matter of great concernment think the worst, and a good man will condemn himself with hearty sentence. 6. That humility and modesty of *judgement* and of *hope*, are very good instruments to procure a mercie and a fair reception at the day of our death; but presumption or bold opinions serve no end of God or man; and is always imprudent, ever fatal, and of all things in the world is its own greatest enemy; for the more any man presumes, the greater reason he hath to fear. 7. That a mans heart is infinitely deceitful, unknown to it self, not certain in his own acts, praying one way, and desiring another, wandring and imperfect, loose and various, worshipping God and entertaining sin, following what it hates, and running from what it flatters, loving to be tempted and betrayed, petulant like a wanton girle, running from, that it might invite the fondnesse and enrage the appetite of the foolish young man or the evil temptation that follows it; cold and indifferent one while, and presently zealous and passionate, furious and indiscreet; not understood of it self or any one else, and deceitful beyond all the arts and numbers of observation. 8. That it is certain we have highly sinned against God, but we are not so certain that our repentance

is

is reall and effective, integral and sufficient. 9. That it is not revealed to us whether or no the time of our repentance be not past, or if it bee not, yet how farre God will give us pardon; and upon what condition, or after what sufferings or duties, is still under a cloud. 10. That vertue and vice are oftentimes so neer neighbours, that wee passe into each others borders without observation, and think wee do justice when we are cruell, or call our selves liberall when wee are loose and foolish in expences, and are amorous when we commend our own civilities, and good nature. 11. That wee allow to our selves so many little irregularities, that insensibly they swell to so great a heap, that from thence wee have reason to fear an evil; for an army of frogs and flies may destroy all the hopes of our harvest. 12. That when we do that which is lawfull, and do all that we can in those bounds wee commonly and easily run out of our proportions. 13. That it is not easie to distinguish the vertues of our nature from the vertues of our choice; and wee may expect the reward of *temperance*, when it is against our nature to be drunk; or we hope to have the coronet of virgins for our morose dispositon, or our abstinence from marriage upon secular ends. 14. That it may be we call every little sigh, or the keeping a fish day the duty of repentance, or have entertained false principles in the estimate, and measures of vertues; and contrary to the Steward in that Gospel, wee write down fourscore when wee should set down but fifty. 15. That it is better to trust the goodnesse, and justice of God with our accounts, then to offer him large bils. 16. That

we

we are commanded by Christ to *sit down in the lowest place*, till the Master of the house bids us sit up higher. 17. That *when we have done all that we can we are unprofitable servants*; and yet no man does all that he can do; and therefore is more to be despised and undervalued. 18. That the self-accusing Publican was justified rather then the thanksgiving and confident Pharisee. 19. That if *Adam* in Paradise, and *David* in his house, and *Solomon* in the Temple, and *Peter* in Christs family, and *Judas* in the College of Apostles, and *Nicholas* among the Deacons, and the Angels in heaven it self did fall so foully and dishonestly, then it is prudent advice that we *be not high minded, but fear*, and when we stand most confidently take heed lest wee fall, and yet there is nothing so likely to make us fall as pride and great opinions; which ruined the Angels, which God resists, which all men despise, and which betrayes us into carelesnesse and a wretchlesse, undiscerning and an unwary spirit.

4 Now the main parts of the Ecclesiastical ministery are done; and that which remains is, that the Minister *pray over him*, and reminde him to do good actions, as he is capable, * to call upon God for pardon, * to put his whole trust in him, * to resigne himself to Gods disposing, * to be patient and even, * to renounce every ill word or thought, or undecent action which the violence of his sickness may cause in him, * to beg of God to give him his holy Spirit, to guide him in his agony, and * his holy Angels to guard him in his passage.

5. Whatsoever is besides this, concerns the

standers

ſtanders by; that they do all their miniſteries diligently, and temperately, * that they joyn with much charity and devotion in the prayer of the Miniſter, * that they make no outcries or exclamations in the departure of the ſoul, * and that they make no judgement concerning the dying perſon, by his dying quietly or violently, with comfort or without, with great fears or a cheerfull confidence, with ſenſe or without, like a lamb or like a lyon, with convulſions or ſemblances of great pain, or like an expiring and a ſpent candle; for theſe happen to all men, without rule, without any known reaſon, but according as God pleaſes to diſpenſe the grace, or the puniſhment, for reaſons onely known to himſelf; Let us lay our hands upon our mouth, and adore the myſteries of the divine wiſdome and providence, and pray to God to give the dying man reſt and pardon, and to our ſelves grace to live well, and the bleſſing of a holy and a happy death.

SECT.

SECT. VII.

Offices to be ſaid by the Miniſter in his viſitation of the ſick.

IN the Name of the Father, of the Son, and of the Holy Ghoſt.

Our Father which art in Heaven, &c.

Let the Prieſt ſay this prayer ſecretly.

O Eternal Jeſus, thou great lover of ſouls: who haſt conſtituted a Miniſtery in the Church to glorifie thy Name, and to ſerve in the aſſiſtance of thoſe that come to thee, profeſſing thy diſcipline and ſervice; give grace to mee the unworthieſt of thy ſervants, that I in this my miniſtery may purely and zealouſly intend thy glory, and effectually may miniſter comfort and advantages to this ſick perſon, (whom God abſoil from all his offences) and grant that nothing of thy grace may periſh to him by the unworthineſſe of the Miniſter; but let thy Spirit ſpeak by mee, and give me prudence and charity, wiſdom and diligence, good obſervation and apt diſcourſes, a certain judgement, and mercifull diſpenſation, that the ſoul of thy ſervant may paſſe from this ſtate of imperfection, to the perfections of the ſtate of glory, through thy mercies, O Eternall Jeſus. Amen.

The

The Psalm.

OUt of the depths have I cried unto thee O Lord: Lord hear my voice: let thine ears be attentive to the voice of my supplications. Psalm. 130.

If thou Lord shouldst mark iniquities: O Lord, who shall stand? but there is forgivenesse with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope: my soul waiteth for the Lord more then they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeem his servants from all their iniquities.

Wherefore should I fear in the dayes of evil, when the wickednesse of my heels shall compasse me about? * No man can by any means redeem his brother, nor give to God a ransome for him (for the redemption of their soul is precious, and it ceaseth for ever) that he should still live for ever, and not see corruption. Psal. 49.

But wise men die, likewise the fool and the brutish person perish, and leave their wealth to others: but God will redeem my soul from the power of the grave, for he shall receive me.

As for me, I will behold thy face in righteousnesse: I shall be satisfied when I awake in thy likenesse.

Thou

Psal. 16. 15. Thou shalt shew me the path of life, in thy presence is the fulnesse of joy, at thy right hand there are pleasures for evermore.

Glory be to the Father, &c. As it was in the beginning, &c.

Let us pray.

ALmighty God, Father of mercies, the God of peace and comfort, of rest and pardon, we thy servants though unworthy to pray to thee, yet in duty to thee and charity to our brother, humbly beg mercy of thee for him, to descend upon his body and his soul; One sinner, O Lord, for another, the miserable for the afflicted, the poor for him that is in need; but thou giveſt thy graces and thy favours by the measures of thy own mercies, and in proportion to our necessities; we humbly come to thee in the Name of Jesus, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the sins of this thy servant, and to put them all upon the accounts of the Crosse, and to bury them in the grave of Jesus, that they may never rise up in judgement against thy servant, nor bring him to shame and confusion of face in the day of finall inquiry and sentence. Amen.

II.

GIve thy servant patience in his sorrows, comfort in this his sickness, and restore him to health if it seem good to thee, in order to thy great ends, and his greatest interest. And however thou shalt determine concerning him in this affair, yet make his repentance perfect, and his passage safe, and his faith strong, and his

his hope modeſt and confident, that when thou ſhalt call his ſoul from the priſon of the body, it may enter into the ſecurities and reſt of the ſons of God, in the boſome of bleſſedneſſe, and the cuſtodies of Jeſus. Amen.

III.

THou, O Lord, knoweſt all the neceſſities, and all the infirmities of thy ſervant, fortifie his ſpirit with ſpirituall joyes and perfect reſignation, and take from him all degrees of inordinate or inſecure affections to this world, and enlarge his heart with deſires of being with thee, and of freedom from ſins, and fruition of God.

IV.

LOrd, let not any pain or paſſion diſcompoſe the order and decencie of his thoughts and duty; and lay no more upon thy ſervant then thou wilt make him able to bear, and together with the temptation do thou provide a way to eſcape; even by the mercies of a longer and a more holy life, or by the mercies of a bleſſed death, even as it pleaſeth thee, O Lord, ſo let it be.

V.

LEt the tenderneſſe of his conſcience, and the Spirit of God call to mind his ſins, that they may be confeſſed and repented of: becauſe thou haſt promiſed, that if we confeſſe our ſins, we ſhall have mercy: Let thy mighty grace draw out from his ſoul every root of bitter-

bitterneſſ, leſt the remains of the old man be accurſed with the reſerves of thy wrath; but in the union of the Holy Jeſus, and in the charities of God and of the world, and the communion of all the ſaints let this ſoul be preſented to thee blameleſſe and intirely pardoned, and thorowly waſhed through Jeſus Chriſt our Lord.

Here alſo may be inſerted the prayers ſet down after the Holy Communion is adminiſtred.

The Prayer of S. *Euſtratius* the Martyr to be uſed by the ſick or dying man, or by the Prieſts, or aſſiſtants in his behalf, which he ſaid when he was going to martyrdom.

I Will praiſe thee O Lord, that thou haſt conſidered my low eſtate, and haſt not ſhut me up in the hands of my enemies, nor made my foes to rejoyce over me: and now let thy right hand protect me, and let thy mercy come upon me, for my ſoul is in trouble and anguiſh becauſe of its departure from the body. O let not the aſſemblies of its wicked and cruel enemies meet it in the paſſing forth, nor hinder me, by reaſon of the ſins of my paſſed life O Lord be favourable unto me, that my ſoul may not behold the helliſh countenance of the ſpirits of darkneſſe, but let thy bright and joyfull Angels entertain it. Give glory to thy Holy Name and to thy Majeſty; place me by thy merciſull arm before thy ſeat of judgement, and let not the hand of the prince

prince of this world ſnatch me from thy preſence, or bear me into hell. Mercy ſweet Jeſu. Amen.

A Prayer taken out of the *Euchologion* of the Greek Church, to be ſaid by or in behalf of people in their danger, or neer their death.

Βεβορβορωμένος τῆς ἁμαρτίας, &c.

I.

BEmired with ſins and naked of good deeds, I that am the meat of worms cry vehemently in ſpirit; Caſt not me wretch away from thy face; place me not on the left hand who with thy hands didſt faſhion me; but give reſt unto my ſoul, for thy great mercy ſake, O Lord.

II.

SUpplicate with tears unto Chriſt, who is to judge my poor ſoul, that he would deliver me from the fire that is unquenchable. I pray you all my friends and acquaintance make mention of me in your prayers, that in the day of Judgement I may finde mercy at that dreadfull Tribunall.

III.

Then may the by-Standers pray.

WHen in unſpeakable glory thou doſt come dreadfully to judge the whole world, vouchſafe O gracious Redeemer that this

this thy faithfull ſervant may in the clouds meet thee cheerfully. They who have been dead from the beginning, with terrible and fearfull trembling ſtand at thy Tribunall waiting thy juſt ſentence, O Bleſſed Saviour Jeſus, None ſhall there avoid thy formidable & moſt righteous judgement. All Kings and Princes with ſervants ſtand together and hear the dreadfull voyce of the Judge condemning the people, which have ſinned, into hell, from which ſad ſentence, O Chriſt deliver thy ſervant. Amen.

Then let the ſick man be called upon to rehearſe the Articles of his Faith; or if he be ſo weak he cannot, let him (if he have not before done it) be called to ſay *Amen*, when they are recited, or to give ſome teſtimony of his faith and confident aſſent to them.

After which it is proper (if the perſon be in capacity) that the Miniſter examine him, and invite him to confeſſion; and all the parts of repentance, according to the foregoing rules; after which, he may pray this prayer of abſolution.

OUr Lord Jeſus Chriſt who hath given Commiſſion to his Church in his Name, to pronounce pardon to all that are truly penitent, he of his mercy pardon and forgive thee all thy ſins, deliver thee from all evils paſt, preſent, and future, preſerve thee in the faith and fear of his holy Name to thy lives end, and bring thee to his everlaſting Kingdom

Kingdom, to live with him for ever and ever. Amen.

Then let the sick man renounce all heresies, and whatsoever is against the truth of God, or the peace of the Church, and pray for pardon for all his ignorances and errours, known and unknown.

After which let him (if all other circumstances be fitted) bee disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the sick man in the dayes of his sickness bee imployed with the former offices and exercises before described; and when the time draws neer of his dissolution, the Minister may assist by the following order of recommendation of the soul.

I.

O Holy and most Gracious Saviour Jesus, wee humbly recommend the soul of thy servant into thy hands, thy most mercifull hands; let thy Blessed Angels stand in ministery about thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

Lord, receive the soul of this thy servant; Enter not into judgement with thy servant; spare him whom thou hast redeemed

with thy most precious blood, deliver him from all evil, and mischief; from the crafts and assaults of the Devil, from the fear of death, and from everlasting death, Good Lord deliver him. Amen.

III.

IMpute not unto him the follies of his youth nor any of the errors and miscarriages of his life, but strengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be disordered: Let none of his enemies imprint upon him any afflictive or evil phantasme; let him die in peace, and rest in hope, and rise in glory. Amen.

IIII.

LOrd, we know and beleeve assuredly, that whatsoever is under thy custody, cannot be taken out of thy hands, nor by all the violences of hell robbed of thy protection: preserve the work of thy hands, rescue him from all evil, for whose sake thou didst suffer all evil: Take into the participation of thy glories him to whom thou hast given the seal of Adoption, the earnest of the inheritance of the Saints. Amen.

V.

LEt his portion be with *Abraham*, *Isaac*, and *Jacob*, with *Job* and *David*, with the Prophets and Apostles, with Martyrs and all thy holy Saints, in the arms of Christ, in the bosome

boſome of felicity, in the Kingdom of God to eternal ages. Amen.

Theſe following prayers are fit alſo to be added to the foregoing offices in caſe there be no communion or entercourſe, but prayer.

Let us Pray.

O Almighty and eternall God, there is no number of thy dayes or of thy mercies, thou haſt ſent us into this world to ſerve thee and to live according to thy lawes; but we by our ſins have provoked thee to wrath, and we have planted thorns and ſorrows round about our dwellings, and our life is but a ſpan long, and yet very tedious becauſe of the calamities that incloſe us in on every ſide: the dayes of our pilgrimage are few and evil: we have frail and ſickly bodies, violent and diſtempered paſſions, long deſignes and but a ſhort ſtay, weak underſtandings, and ſtrong enemies, abuſed fancies, perverſe wils: O Dear God, look upon us in mercy and pity; let not our weakneſſes make us to ſin againſt thee, nor our fear cauſe us to betray our duty, nor our former follies provoke thy eternall anger, nor the calamities of this world vex us into tediouſneſſe of ſpirit and impatience; but let thy Holy Spirit lead us thorow this valley of miſery with ſafety and peace, with holineſs and religion, with ſpirituall comforts and joy in the Holy Ghoſt, that when we have ſerved thee in our generations, we may be gathered unto our Fathers, having the teſtimony of a

holy conscience, in the communion of the Catholike Church, in the confidence of a certain faith, and the comforts of a reasonable, religious and holy hope, and perfect charity with thee our God, and all the world; that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature may be able to separate us from the love of God which is in Christ Jesus our Lord. Amen.

II.

O Holy and most gracious Saviour Jesus, in whose hands the souls of all faithfull people are laid up till the day of recompence, have mercy upon the body and soul of this thy servant, and upon all thy elect people who love the Lord Jesus, and long for his coming. Lord refresh the imperfection of their condition with the aids of the Spirit of grace, and comfort, and with the visitation and guard of Angels, and supply to them all their necessities known onely unto thee; let them dwell in peace and feel thy mercies, pitying their infirmities, and the follies of their flesh, and speedily satisfying the desires of their spirits; and when thou shalt bring us all forth in the day of Judgement, O then shew thy self to be our Saviour Jesus, our Advocate, and our Judge. Lord then remember that thou hast for so many ages prayed for the pardon of those sins which thou art then to sentence. Let not the accusations of our consciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath presse those souls which thou lovest, which thou didst redeem,

which

which thou doſt pray for, but enable us all by the ſupporting handof thy mercy to ſtand upright in judgement. O Lord have mercy upon us, have mercy upon us, O Lord let thy mercy lighten upon us as our truſt is in thee. O Lord in thee have we truſted, let us never be confoumded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, ſupported with thy graciouſneſſe, abſolved by thy ſentence, ſaved by thy mer y, that we may ſing to the glory of thy Name eternall Alleluiahs. Amen. Amen. Amen.

Then may be added in the behalf of all that are preſent theſe ejaculations.

O ſpare us a little that we may recover our ſtrength, before wee go hence and be no more ſeen. Amen.

Caſt us not away in the time of age, O forſake us not when ſtrength faileth. Amen.

Grant that wee may never ſleep in ſinne or death eternall, but that we may have our part of the firſt reſurrection, and that the ſecond death may not prevail over us. Amen.

Grant that our ſouls may bee bound up in the bundle of life, and in the day when thou bindeſt up thy Jewels, remember thy ſervants for good and not for evil, that our ſouls may be numbred amongſt the righteous. Amen.

Grant unto all ſick and dying Chriſtians, mercy and aids from heaven; and receive the ſouls returning unto thee, whom thou haſt redeemed with thy moſt precious blood. Amen.

Grant unto thy ſervants to have faith in the Lord Jeſus, a daily meditation of death, a

contempt of the world, a longing desire after heaven, patience in our sorrows, comfort in our sicknesses, joy in God, a holy life and a blessed death, that our souls may rest in hope and my body may rise in glory, and both may be beatified in the communion of Saints, in the kingdom of God and the glories of the Lord Jesus. Amen.

The blessing.

Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep thorough the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is pleasing in his sight, to whom be glory for ever and ever. Amen.

Heb. 13. 20.

The doxology.

To the blessed and onely Potentate, the King of kings, and the Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, be honour and power everlasting. Amen.

1 Tim. 6. 15, 16.

After the sick man is departed, the Minister if he be present, or the Major domo, or any other fit person may use the following prayers in behalf of themselves.

I.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, we adore thy Majesty, and submit to thy

thy providence, and revere thy juſtice, and magnifie thy mercies, thy infinite mercies, that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinfull world. Thy counſels are ſecret, and thy wiſdom is infinite; with the ſame hand thou haſt crowned him and ſmitten us: thou haſt taken him into regions of felicity, and placed him among Saints and Angels, and left us to mourn for our ſins and thy diſpleaſure, which thou haſt ſignified to us, by removing him from us to a better, a far better place: Lord turn thy anger into mercie, thy chaſtiſements into vertues, thy rod into comforts, and do thou give to all his neereſt relatives comforts from heaven, and a reſtitution of bleſſings equall to thoſe which thou haſt taken from them. And wee humbly beſeech thee of thy gracious goodneſſe ſhortly to ſatisfie the longing deſires of thoſe Holy ſouls who pray, and wait and long for thy ſecond coming. Accompliſh thou the number of thine elect, and fill up the Manſions in heaven which are prepared for all them that love the coming of the Lord Jeſus; that wee with this our Brother, and all other departed this life in the obedience and faith of the Lord Jeſus, may have our perfect conſummation and bliſſe in thy eternall glory, which never ſhall have ending. Grant this for Jeſus Chriſt his ſake our Lord and onely Saviour. Amen.

II.

O Mercifull God, Father of our Lord Jeſus, who is the firſt fruits of the reſur-

rection and by entring into glory hath opened the kingdom of heaven to all beleevers, we humbly beseech thee to raise us from the death of sin to the life of righteousnesse, that being partakers of the death of Christ, and followers of his Holy Life, we may be partakers of his Spirit and of his promises; that when we shall depart this life, wee may rest in his arms, and lie in his bosom, as our hope is this our brother doth. O suffer us not for any temptation of the world, or any snares of the Devil, or any pains of death to fall from thee. Lord, let thy H. Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holinesse, and to keep the faith with constancie unto the end, that at the day of judgement wee may stand at the right hand of the throne of God, and hear the blessed sentence of [Come ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world] O blessed Jesus thou art our Judge, and thou art our Advocate; even becaus thou art good and gracious never suffer us to fall into the intolerable pains of hell, never to lie down in sin; and never to have our portion in the everlasting burning. Mercy sweet Jesu: Mercy. Amen.

A prayer to be said in the case of a sudden surprise by death, as by a mortal wound, or evil accidents in childebirth, when the forms and solemnities of preparation cannot be used.

O Most gracious Father, Lord of heaven and earth, Judge of the living and the dead, behold thy servants running to thee for pity and mercy in behalf of our selves and this thy servant whom thou hast smitten with thy hasty rod, and a swift Angel; if it be thy will preserve his life, that there may be place for his repentance and restitution; O spare him a little that he may recover his strength, before he go hence and be no more seen: but if thou hast otherwise decreed, let the miracles of thy compassion, and thy wonderfull mercy supply to him the want of the usual measures of time, and the periods of repentance and the trimming of his lamp: and let the greatness of the calamity be accepted by thee as an instrument to procure pardon for those defects and degrees of unreadiness which may have caused this accident upon thy servant. Lord stirre up in him a great and effectual contrition, that the greatness of the sorrow, and hatred against sin, and the zeal of his love to thee may in a short time do the work of many dayes; and thou who regardest the heart and the measures of the minde more then the delay and the measures of time, let it be thy pleasure to rescue the soul of thy servant from all the evils he hath deserved, and all the evils that he fears, that in the glorifications of eternity and the songs which to eternal ages thy Saints and holy Angels shall sing to the

honour of thy mighty Name, and invaluable mercies, it may be reckoned among thy glories, that thou hast redeemed this soul from the dangers of an eternall death, and made him partaker of the gift of God, *eternall life*, through Jesus Christ our Lord. Amen.

If there bee time, the prayers in the foregoing offices may bee added according as they can be fitted to the present circumstances.

SECT. VIII.

A peroration concerning the contingencies, and treatings of our departed friends after death, in order to their buriall, &c.

Τάδε ἀμριπονησομεθ' οἷσι μάλιστα
Κήδεος ἐστὶ νέκυς.
Iliad. ψ.

WHen wee have received the last breath of our friend and closed his eyes, and composed his body for the grave, then seasonable is the counsell of the son of *Syrach*: *Weep bitterly and make great moan, and use lamentation as hee is worthy, and that a day or two, lest thou bee evil spoken of; and then comfort thy self for thy heavinesse. But take no grief to heart; for there is no turning again, thou shalt not do him good, but hurt thy self.* Solemn and appointed mournings are good expressions of our dearnesse to the departed soul, and of his worth, and our value

Ecclus. 38.17.

value of him; and it hath its praise in nature and in manners * and publike customs; *but the praise of it is not in the Gospel*, that is, it hath no direct and proper uses in religion. For if the dead did die in the Lord, then there is joy to him, and it is an ill expression of our affection and our charity to weep uncomfortably at a change that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light, or to hopes of restitution; therefore beware lest thou also come into the same place of torment; and let thy grief sit down and rest upon thy own turf, and weep till a flower spring from thy eyes to heal the wounds of thy spirit; turn thy sorrow into caution, thy grief for him that is dead, to thy care for thy self who art alive, lest thou die and fall like one of the fools whose life is worse then death, and their death is the consummation of all infelicities. * The Church in her funeralls of the dead used to sing Psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And therefore we have no reason to be angry when God hears our prayers,

* ὡς γενναίως ἄπο δεδάκρυχεμι; dixit Socrates de Ergastulario lugente.

Nemo me lachrymis decoret
nec funera fletu
Faxit; cur volito vivus per
ora virum.
Ennius.

Πέρσας μέντοι πάντας ὀπὶ τοῦ μνῆμα παρακαλεῖτε συνεσθησομένους ἐμοὶ, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν μήτε ἢν μετὰ τοῦ θείου γένομαι μήτε ἢν μηδὲν ἔτι ὦ. *Cyrus apud Xenop.*

S. Chrysost. hom. 4. Hebr.

prayers, who call upon him to hasten his coming, and to fill up his numbers, and to do that which we pretend to give him thanks for. And S. *Chrysostome* asks to what purpose is it that thou singest, Return unto thy rest, O my soul, &c. if thou doest not believe thy friend to be in rest? and if thou doest, why doest thou weep impertinently and unreasonably? Nothing but our own losse can justly be deplored; and him that is passionate for the losse of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those, who too earnestly mourn for their dead, when in the last resolution of the inquiry, it is their own evil and present or feared inconveniences they deplore; the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, somthing to fame, to nature, and to civilities, and to the honour of the deceased friends; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear or payes a solemn sigh. I desire to *dye a dry death*, but am not very desirous to have a *dry funeral*: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsall, that I may not go forth of my doors as my servants carry the entrails of beasts.

πάβακλον κλαίωμεν ὃ γὰρ γέρας ἐστὶ θανόντων. *Il.* ψ.

Mors optima est perire dum lachrymant sui. Hippol. Sen.

μηδὲ μοι ἄκλαυστος θανατὸς μολοὶ ἀλλὰ φιλοῖσι Κεκλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

But that which is to be faulted in this particular is, when the grief is immoderate, and unreasonable; and *Paula Romana* deserved to have

have felt the weight of S. *Hieroms* severe reproof, when at the death of every of her children, she almost wept her self into her grave. But it is worse yet when people by an ambitious and a pompous sorrow, and by ceremonies invented for the [a] ostentation of their grief fill heaven and earth with [b] exclamations and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a palsie, or scorched with feavers, or *dried up like a potsheard* with immoderate heats, and rowling upon his uneasie bed without sleep which cannot be invited with [c] musick, or pleasant murmurs, or a decent stilnesse; nothing but the servants of cold death, *poppy and wearinesse* can tempt the eyes to let their curtains down; and then they sleep onely to taste of death, and make an essay of the shades below; and yet we weep not here: the period and opportunity for tears wee choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother, and let his *d* head down to be raised up to heaven: this grief is ill placed and undecent. But many times it is worse; and it hath been observ'd that those greater and stormy passions do so spend the whole stock

[a] Expectavimus lachrymas ad ostentationem doloris paratas ut ergo ambitiosus detonuit texit superbum pallio caput & manibus inter se usq; ad articulorum strepitum contritis, &c. *Petron.*

[b] Ὡς δὲ πατὴρ ὃ παιδὸς ὀδύρεται ὄστεα καίων
Νυμφίου ὡς τὸ θανὼν δείλους ἀκάχησε τοκῆας
Ἐρπύζων παρὰ πορκαίην, ἀδινὰ στοναχίζων.

[c] Non Siculæ dapes dulcem elaborabunt saporem; non avium Citharæq; cantus somnum reducent.

—— d Tremulumque caput descendere jussit
In Cœlum & longam manantia labra salivam.

ſtock of grief, that they preſently admit a comfort and contrary affection, while a ſorrow that is even and temperate goes on to its period with expectation and the diſtances of a juſt time, The *Epheſian Woman* that the ſouldier told of in *Petronius*, was the talk of all the town, and the rareſt example of a dear affection to her huſband; ſhe deſcended with the corps into the vault, and there being attended with her maiden reſolved to weep to death, or die with famine, or a diſtempered ſorrow: from which reſolution nor his, nor her friends, nor the reverence of the principall citizens, who uſed the intreaties of their charity and their power, could perſwade her. But a ſouldier that watched ſeven dead bodies hanging upon trees juſt over againſt this monument, crept in, and a while ſtared upon the ſilent and comely diſorder of the ſorrow: and having let the wonder a while breath out at each others eyes, at laſt he fetched his ſupper and a bottle of wine with purpoſe to eat and drink, and ſtill to feed himſelf with that ſad prettineſſe; His pity and firſt draught of wine made him bold and curious to try if the maid would drink, who having many hours ſince felt her reſolution faint as her wearied body, took his kindneſſe, and the light returned into her eyes and danced like boyes in a feſtival; and fearing leſt the pertinacionſneſſe of her Miſtreſſe ſorrows ſhould cauſe her evill to revert, or her ſhame to approach, aſſayed whether ſhe would endure to hear an argument to perſwade her to drink and live. The violent paſſion had layed all her ſpirits in wildneſs and diſſolution and the maid found them willing to bee gathered

thered into order, at the arreſt of any new object; being weary of the firſt, of which like leeches they had ſucked their fill, till they fell down and burſt. The weeping woman took her cordiall and was not angry with her maid, and heard the ſouldier talk, & he was ſo pleaſed with the change, that he who firſt lov'd the ſilence of the ſorrow was more in love with the muſick of her returning voice, eſpecially which himſelf had ſtrung and put in tune; and the man began to talk amorouſly, and the womans weak heart and head was ſoon poſſeſſed with a little wine, and grew gay, and talked, and fell in love, and that very night in the morning of her paſſion, in the grave of her huſband, in the pompes of mourning, and in her funerall garments, married her new and ſtranger gueſt. For ſo the wilde forragers of *Lybia* being ſpent with heat, and diſſolved by the too fond kiſſes of the ſun, do melt with their common fires, and die with faintneſſe, and deſcend with motions ſlow and unable to the little brooks that deſcend from heaven in the wilderneſſe; and when they drink they return into the vigor of a new life, & contract ſtrange marriages; & the Lioneſs is courted by a Pantlier, and ſhe liſtens to his love, and conceives a monſter that all men call unnatural, and the daughter of an equivocal paſſion and of a ſudden refreſhment: and ſo alſo it was in the Cave at *Epheſus:* for by this time the ſouldier began to think it was fit he ſhould return to his watch, and obſerve the dead bodies he had in charge; but when he aſcended from his mourning bridal chamber, he found that one of the bodies was ſtoln by the friends of the dead, and that he was

falſen

fallen into an evil condition, because by the laws of *Ephesus* his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her presence resolves to die to prevent his death, and *in secret to prevent his shame*; but now the womans *love was raging* like her former sadness, and grew witty, and she comforted her souldier, and perswaded him to live, lest by losing him who had brought her from death and a more grievous sorrow, she should return to her old solemnities of dying, and lose her honour for a dream, or the reputation of her constancy without the change and satisfaction of an enjoyed love. The man would fain have lived if it had been possible, and she found out this way for him, that he should take the body of her first husband, whose funeral she had so strangely mourned, and put it upon the gallows in the place of the stolne thief; he did so and escaped the present danger, to possesse a love which might change as violently as her grief had done: But so have I seen a croud of disordered people rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of the first fluctuation and watry progress, & by and by it returned to the contrary with the same earnestness, only because it was violent & ungoverned; a raging passion is this croud, which when it is not under discipline and the conduct of reason, and the proportions of temperate humanity, runs passionatly the way it happens, and by and by as greedily to another side, being swayed by its own weight, and driven any whither by chance, in all its pursuits having no

rule,

rule, but to do all it can, and ſpend it ſelf in haſte and expire with ſome ſhame and much undecency.

When thou haſt wept a while compoſe the body to burial; which that it be done gravely, decently and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: ſo that it is againſt *common honeſty, and publike fame and reputation* not to do this office.

It is good that the body be kept vailed and ſecret, and not expoſed to curious eyes, or the diſhonours wrought by the changes of death diſcerned and ſtared upon by impertinent perſons. When *Cyrus* was dying he called his ſons and friends to take their leave, to touch his hand, to ſee him the laſt time, and gave in charge, that when he had put his veil over his face, no man ſhould uncover it; and *Epiphanius* his body was reſcued from inquiſitive eyes by a miracle; Let it be interred after the manner of the countrey and the laws of the place, and the dignity of the perſon. [a] For ſo *Jacob* was buried with great ſolemnitie, and *Joſephs* bones were carried into Canaan after they had been embalmed and kept four hundred years: and *devout men carried S. Stephen to his buriall making great lamentation over him.* And *Ælian* tells that thoſe who were the moſt excellent perſons were buried in purple: [b] and men of an ordinary courage, and fortune, had their Graves onely trimmed with branches of Olive, and mourn-

a Νόμοις ἔπεσθαι τοῖσιν ἐγχώροις καλῶς
Τύμβον δ' ὃ μάλα πολλὸν ἐγὼ πονεέσθα ἀνοιγᾶ ἀλλ' ἐπιείκεα τοῖον.
Iliad. ψ.

b Lib 6. variæ hiſtor. cap. 6.
Τοὺς τελέως ἀριστεύσαντας ἐν φοινικίδι ταφῆναι.

ing

ing flowers. But when *Marc. Anthony* gave the body of *Brutus* to his freed man to be buried honeſtly, he gave alſo his own mantle to be thrown into his funeral pile: and the magnificence of the old funeral we may ſee largely deſcribed by *Virgil* in the obſequies of *Miſenus*, and by *Homer* in the funeral of *Patroclus*. It was noted for piety in the men of *Jabeſh-Gilead* that they ſhewed kindneſs to their *Lord Saul* and buried him; and they did it honourably. And our bleſſed Saviour who was temperate in his expence, & grave in all the parts of his life and death, as age and ſobriety it ſelf; yet was pleaſed to admit the coſt of *Maries* ointment upon his head and feet, becauſe ſhe did it againſt his burial; and though ſhe little thought it had been ſo nigh, yet becauſe he accepted it for that end, he knew he had made her apologie ſufficient: by which he remarked it to be a great act of piety, and honorable to inter our friends and relatives according to the proportions of their condition, and ſo to give a teſtimony of our hopes of their reſurrection. So far is piety: beyond it may be the oſtentation & bragging of a grief, or a deſign to ſerve worſe ends; ſuch was that of *Herod* when he made too ſtudied and elaborate a funeral for *Ariſtobulus* whom he had murdered; and of *Regulus* for his boy, at whoſe pile he killed dogs, nightingales, parrots, and little horſes; and ſuch alſo was the expence of ſome of the Romans, who hating their left wealth, gave order by their Teſtament to have huge portions

Nam quid ſibi ſaxa cavata
Quod pulchra volunt monumenta
Res quid niſi creditur illis
Non mortua ſed data ſomno.
Prud. hym. in exeq. defunct.

ons of it thrown into their fires, bathing their locks which were presently to passe thorough the fire with Arabian and Egyptian liquors, and balsam of Judea. In this as in every thing else, as our piety must not passe into superstition or vain expence, so neither must the excesse be turned into parcimony and chastised by negligence and impiety to the memory of their dead.

——Cupit omnia ferre
Prodigus & totos melior succendere census,
Desertas exosus opes;
Statius lib. 2. Silvar.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for within themselves. But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot, or a woodden bier, whether they rot in the air, or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay: when *Chriton* ask'd *Socrates* how he would be buried, he told him; I think I shall escape from you, and that you cannot catch me; But so much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the laws. There is nothing in this but opinion and the decency of fame to be served. Where it is esteemed an honour and the manner of blessed people to descend into the graves of their Fathers, there also it is reckoned as a curse to be buried in a strange land, or

Totus hic locus contemnendus est in nobis, non negligendus in nostris.
Cicero.

Id cinerem aut manes credis curare sepultos?

ὅπως ἂν σοι φιλόνῃ, καὶ μάλιστα ἡγὴ νομιμὸν εἶναι.

Fugientibus Trojanis minatus est Hector Αὐτὰ οἱ θανατὸν μητίσομαι, οὐδέ νυ τόν γε Γνωτοὶ τεγνωται τὸ πυρὸς λελάχωσι θανόντα, Ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο. *Il.* 0.

that

that the birds of the air devour them. Some Nations used to eat the bodies of their friends, and esteemed that the most honoured sepulture, but they were barbarous: the *Magi* never buried any but such as were torn of beasts: the Persians besmeared their dead with wax, and the Ægyptians with gummes, and with great art did condite the bodies, and laid them in charnell houses: But *Cyrus* the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth from whence all living creatures receive birth and nourishment, and whither they must return. Among Christians the honour which is valued in the behalf of the dead is, that they bee buried in holy ground, that is, in appointed cœmiteries, in places of religion, there where the field of God is sowen with the seeds of the resurrection,* that their bodies also may bee among the Christians, with whom their hope and their portion *is*, and shall be for ever. *Quicquid feceris, omnia hæc eadem ventura sunt* That wee are sure of; our bodies shall all be restored to our souls hereafter, and in the intervall they shall all be turned into dust, by what way soever you or your chance shall dresse them. *Licinus* the freed man slept in a Marble Tombe, but *Cato* in a little

Τὶ γὰρ τότε μακαριώτερον τῆς γῆς μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ παντα τ' ἀγαθὰ φύει τε καὶ τρέφει. *Xenop. περὶ παιδ.*

Sit tibi terra levis molliq; tegat arena,
Ne tua non possint eruere ossa canes. Mart.

* Nam quod requiescere corpus vacuum sine mente videmus
Spacium breve restat ut alti repetat collegia sensus:
Hinc maxima cura sepulchris impenditur——
Prudent. hymn. in exeq. defunc.

little one, *Pompey* in none, and yet they had the best fate among the Romans, and a memory of the biggest honour. And it may happen that to want a Monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world, and the dishonours of death, and the equality of of the dead; and *b James* the fourth K. of the Scots obtained an Epitaph for wanting of a Tombe; And K. *Stephen* is remembred with a sad story, because 400. years after his death, his bones were thrown into a river, that evil men might sell the leaden coffin. It is all one in the finall event of things. *Ninus* the Assyrian had a Monument erected whose height was 9. furlongs, and the breadth 10, (saith *Diodorus*) but *John the Baptist* had more honour when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And S. *Ignatius* who was buried in the bodies of Lions, and S. *Polycarpe* who was burned to ashes, shall have their bones, and their flesh again, with greater comfort then those violent persons, who slept among kings, having usurped their throns when they were alive, and their sepulchres when they were dead.

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo, credimus esse Deos.
Varro Atacinus.

* Fama orbem replet, mortem fors occulit, at tu
Define scrutari quod tegit ossa solum.
Si mihi dent animo non impar fata sepulchrum,
Angusta est tumulo terra Britanna meo.

Cernit ibi mœstos & mortis honore carentes.
Leucaspim & Lyciæ ductorem clarisis Orontem. Æneid. 6.

Concerning doing honour to the dead: the consideration is not long. Anciently the friends of the dead used to make their funerall Orations, and what they spake of greater commendation

Lustravitque viros dixitq; novissima verba. Æneid.

was pardoned upon the accounts of friendship; but when Christianity seized upon the possession of the world, this charge was devolved upon Priests and Bishops, and they first kept the customs of the world, and adorned it with the piety of truth and of religion; but they also so ordered it that it should not bee cheap: for they made funerall Sermons onely at the death of Princes, or of such holy persons, *who shall judge the Angels*; the custome descended, and in the channels mingled with the veins of earth thorow which it passed; and now adayes men that dye are commended at a price; and the measure of their Legacy is the degree of their vertue; but *these things ought not so to be*: The reward of the greatest vertue ought not to bee prostitute to the doles of common persons, but preserved like Laurell and Coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publikely nor reproached in private: for it is an office and charge of humanity to speak no evil of the dead, (which I suppose is meant concerning things not publike and evident) but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushroomes, and make Orations crammed with the narrative of little observances and acts of *civil*, and *necessary*, and *external religion*.

Χαῖρέ μοι ὦ πάτροκλε καὶ εἰν αἴδαο δόμοισι,
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. *Il.* ψ.

But that which is most considerable, is that wee should do something for the dead, something that is reall and of proper advantage,

tage. That we perform their Will the lawes oblige us, and will see to it; but that wee do all those parts of personall duty which our dead left unperformed, and to which the lawes do not oblige us, is an act of great charity, and perfect kindnesse: and it may redound to the advantage of our friends also, that their debts be payed even beyond the Inventary of their moveables.

Besides this, let us right their causes, and assert their honour: When *Marcus Regulus* had injured the memory of *Herennius Senecio*, *Metius Carus* asked him, *What hee had to do with his dead?* and became his advocate after death, of whose cause hee was Patron when he was alive: And *David* added this also, that hee did kindnesse to *Mephibosheth* for *Jonathans* sake, and *Solomon* pleaded his Fathers cause by the sword against *Joab* and *Shimei*. And certainly it is the noblest thing in the world to do an act of kindnesse to him whom wee shall never see; but yet hath deserved it of us, and to whom wee would do it if he were present; and unlesse we do so, our charity is mercenary, and our friendships are direct merchandize, and our gifts are brokage; but what wee do to the dead, or to the living for their sakes, is *gratitude* and *vertue for vertues sake*, and *the noblest portion of humanity*.

Χρὴ δὲ καὶ τοῦ προγόνων ποιήσασθαί τινα πρόνοιαν καὶ μὴ παραμελῆσαι, μηδὲ τῆς περὶ ἐκείνους εὐσεβείας. *Isoc. Plataica.*

—Misenum in littore Teucri flebant & cineri ingrato suprema ferebant.
Æneid. 6.

And yet I remember that the most excellent

lent Prince *Cyrus* in his last exhortation to his sons upon his death-bed, charms them into peace and union of hearts and designes, by telling them that his soul would be still alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive; and what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes though in other manner, then they did here below. And therefore those wise persons who in their funeral orations made their doubt, with an [εἰ τις αἴσθησις τοῖς τελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων, If the dead have any perception of what is done below] which are the words of *Isocrates*, in the funeral *encomium* of *Evagoras*, did it upon the uncertain opinion of the souls immortality; but made no question if they were living they did also understand what could concern them. The same words *Nazianzen* uses at the exequies of his sister *Gorgonia*, and in the former invective against *Julian*; but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of judgement: If it was uncertain then, it is certain, since that time we have had no new revelation concerning it; but it is ten to one, but when we dye we shall find the state of affairs wholly differing from all our opinions here, and that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to perswade, and therefore *in the general*, if it bee probable that they know or feel the benefits

benefits done to them, though but by a reflex revelation from God, or some under communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; since our vertues use not to live upon abstractions, and Metaphysical perfections, or inducements; but *then* thrive when they have materiall arguments; such which are not too far from sense. However it be it is certain they are not dead, and though we no more see the souls of our dead friends then we did when they were alive, yet we have reason to beleeve them to know more things and better: And if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body, that it is one of the wayes of *Oracle* and prophecy, by which the soul best declares her immortality, and the noblenesse of her actions, and powers, if she could get free from the body, (as in the state of separation) or a clear dominion over it, (as in the resurrection): To which also this consideration may be added, that men a long time live the life of sense, before they use their *reason*; and till they have furnished their head with experiments and notices of many things,

Ἦλθε δ' ἐπὶ ψυχὴ πατρόκλῆος δειλοῖο
—καὶ μὲν πρὸς μῦθον ἔειπεν
Εὕδεις, αὐτὰρ ἐμεῖο λελαίμενος·
Οὐ μ' μευ ζώοντος ἀκήδεις ἀλλὰ θανόντος. *Il.* ψ.

Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καὶ καταφαίνεται τότε τι τῶν μελλόντων προορᾷ, τότε γὰρ ὡς ἔοικε μάλιστα ἐλευθερεῦται. *Cyrus apud Xenop. lib. 8. instit.*

Τίς ἐστι καὶ εἰν ἀϊδάν δόμοισι ψυχὴ καὶ εἴδωλον ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν. *Iliad.* ψ.

they cannot at all discourse of any thing; but when they come to use their reason, all their knowledge is nothing but *remembrance*; and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things; all which are nothing, but operations of understanding upon the stock of former notices, of something we knew before; *nothing but remembrances*; all the heads of Topicks which are the stock of all arguments and sciences in the world are a certain demonstration of this: And he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and persons of their conversation and relation, excepting onely such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing *Socrates* I think upon *Plato*, and by seeing a picture I remember a Man, and by beholding two friends I remember my own, and my friends need, (and he is wisest that drawes most lines from the same Centre, and most discourses from the same Notices) it cannot but be very probable to beleeve, since the separate souls understand better, if they understand at all, that from the Notices they carried from hence, and what they find there equall or unequall to those Notices,

Notices, they can better discover the things of their friends then we can here by our conjectures, and craftiest imaginations: and yet many men here can guesse shrewdly at the thoughts and designes of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived. I have no other end in this discourse, but that we may be ingaged to do our duty to our Dead; lest peradventure they should perceive our neglect, and be witnesses of our transient affections, and forgetfulnesse. Dead persons have religion passed upon them, and a solemn reverence; and if we think a Ghost beholds us, it may be we may have upon us the impressions likely to be made by *love*, and *fear*, and *religion*. However, we are sure that God sees us, and the world sees us; and if it be matter of duty towards our Dead, *God will exact it:* if it be matter of kindnesse, *the world will:* and as *Religion* is the band of that, so *fame and reputation* is the endearment of this.

It remains, that we who are alive should so live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be surprized, nor leave our duties imperfect, nor our sins uncanceld, nor our persons unreconciled, nor God unappeased: but that when we descend to our graves we may rest in the bosome of the Lord, till the mansions be prepared, where we shall sing and feast eternally. Amen.

Te Deum laudamus.

THE END.

BEſides this *Rule of Holy Dying*, the Author hath in Print,

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6. A Sermon Preached at *Oxon*. on the Anniverſary of the fifth of *November*. 4°

7. Together with 28. Sermons Preached at *Golden grove*. fol.

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Sermon 5. 6. The invalidity of a late, or death-bed repentance. *Jer.* 13. 6.

Sermon 7.8. The deceitfulneſſe of the heart. *Jerem.*17.9.

Sermon 9. 10. 11. The faith and patience of the Saints: Or the righteous cauſe oppreſſed. 1 *Pet.*4.17.

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Sermon 23. 24. Of Chriſtian ſimplicitie. *Matt.* 10. *latter part of ver.* 16.

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A Diſcourſe of the Divine Inſtitution, neceſſity, ſacredneſſe, and ſeparation of the Office Miniſteriall.

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